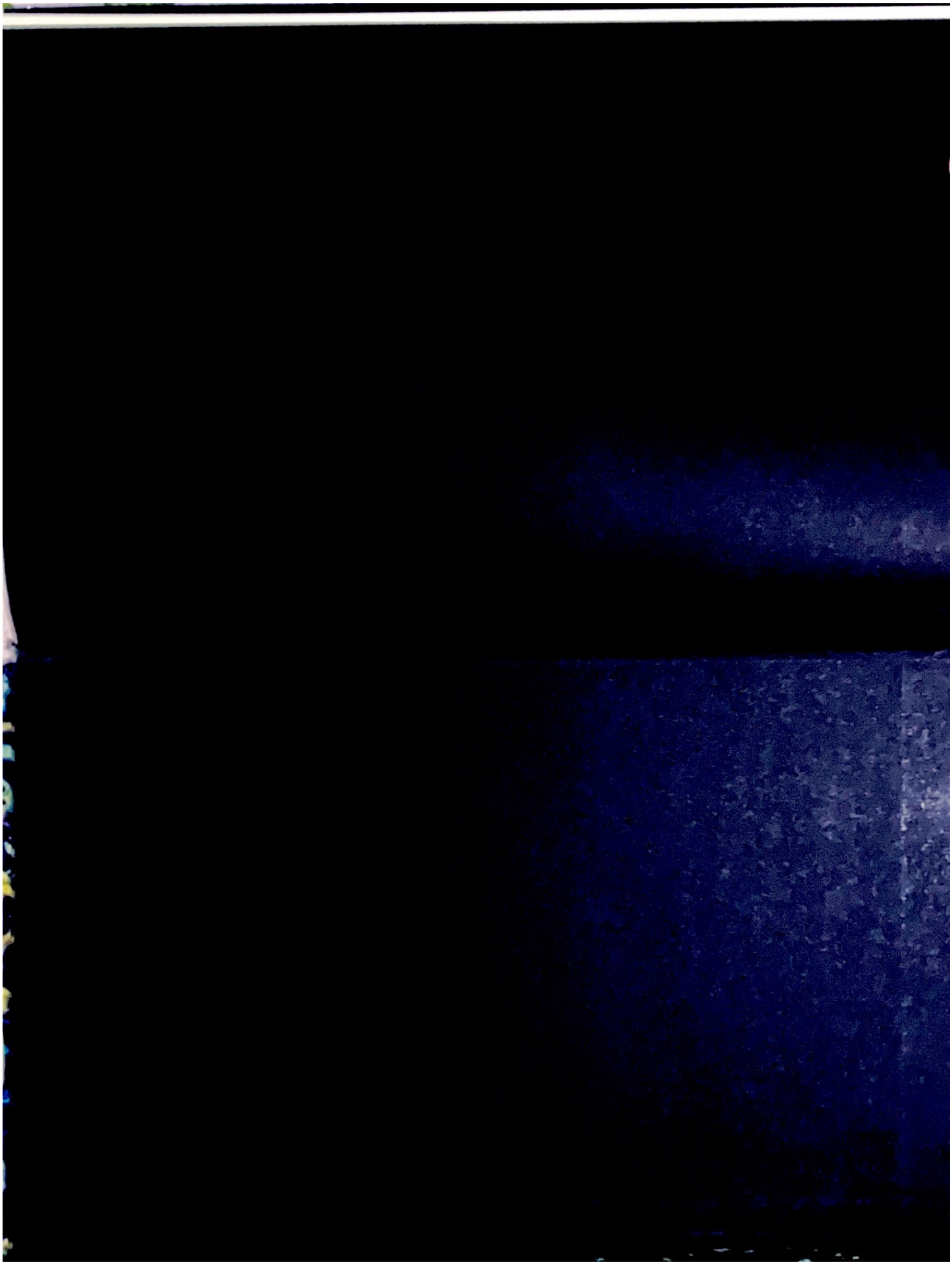
NAḤW MĪR

A Primer in Arabic Grammar

AL-SHARĪF
Ali [illegible]ad al-Jurjānī
[816 AH]

Translated by Asrar Rashid

دار الإمام يوسف النبهاني
للنشر والتوزيع والترجمة
DAR AL-IMAM YUSUF AL-NABHANI



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Al-Sayyid al-Sharīf ʿAlī b. Muḥammad al-Jurjānī ﵀
[740 - 816 AH]

Translated by Asrar Rashid

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DAR AL-IMAM YUSUF AL-NABHANI

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Naḥw Mīr, al-Sayyid al-Sharīf ʿAlī b. Muḥammad al-Jurjānī
Translated by: Asrar Rashid
Edited by: Muhammad Umar Farooq

First Edition: 1437 AH | 2016 CE
Second Edition: 1439 AH | 2018 CE

Published by
DAR AL-IMAM YUSUF AL-NABHANI
WWW.DAR-ALNABHANI.COM

In Association with
HADITHIYYA INSTITUTE

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Published in 1439 AH | 2018 CE

Printed by Mega Printing in Turkey

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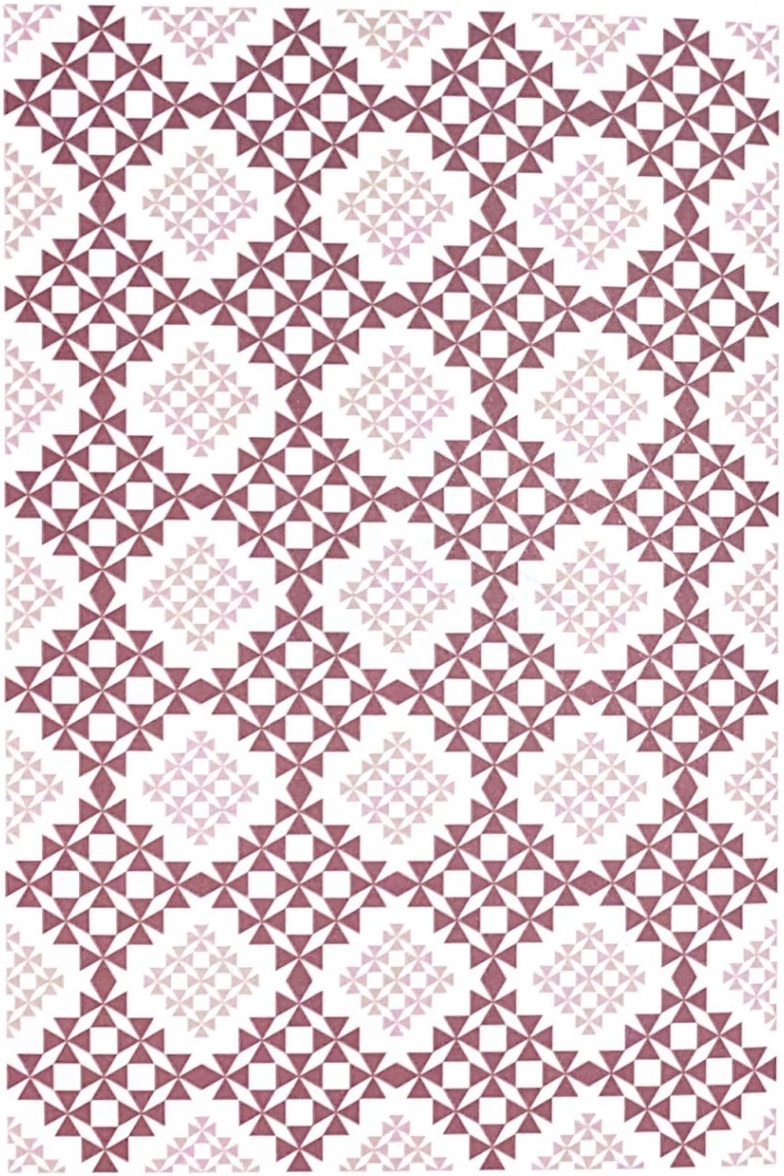
TRANSLITERATION KEY

ا/ آ/ ى	ā	ظ	ẓ
ب	b	ع	‘
ت	t	غ	gh
ث	th	ف	f
ج	j	ق	q
ح	ḥ	ك	k
خ	kh	ل	l
د	d	م	m
ذ	dh	ن	n
ر	r	و	w/ū
ز	z	ه	h
س	s	ي	y/ī
ش	sh	ة	a
ص	ṣ	ء	’
ض	ḍ	أ	a
ط	ṭ	إ	i



Foreword

THROUGHOUT HISTORY, THOUSANDS OF MUSLIM scholars ['*Ulamā*'] in the Indian Sub Continent and Central Asia have commenced their studies with the work '*Naḥw Mīr*'. When study of the Persian language dwindled in India, many scholars took it upon themselves to translate this work into the Urdu language. With the introduction of the *Niẓāmī* Syllabus among English speaking people, the need arose for a simple translation of this concise yet immensely beneficial text. This text is preferred by myself over modern grammar books because of its simplicity and brevity.

Detailed notes have not been added to this simple text for practical reasons. This is a literal translation; a student must rely on the additional notes and elucidation of a teacher. At a preliminary stage, a student of Arabic Grammar needs basic instruction, not arduous note taking; for this task, '*Naḥw Mīr*' is sufficient.

Students should not spend more than three months studying this text prior to applying it. Many students lose the zeal to study if they are kept on theoretical Arabic for too long. Therefore, upon completion of this book (within a period of three months), they should begin reading basic Arabic texts, applying the rules learnt in this text.

This text also includes the author's biography by Shaykh Muḥammad ʿAbd al-Ḥakīm Sharaf al-Qādirī. We ask Allāh ﷻ to accept our efforts and benefit Muslims with this work.

—Asrar Rashid
9TH Dhū al-Ḥijja (Day of *ʿArafa*) 1434 AH

Biography of Imām al-Jurjānī

by Shaykh Muḥammad ʿAbd al-Ḥakīm Sharaf al-Qādirī

ONE OF THE MOST DISTINGUISHED STUDENTS OF Imām Quṭb al-Dīn al-Rāzī ؒ was Imām Mubārak Shāh ؒ, a reputable scholar who had accustomed himself with patrolling the corridors of his institute in Egypt. During one such occasion, he happened to pass by a room wherein he heard a rather strange conversation taking place. Upon closer inspection, he realised a student was repeating the work *Sharḥ al-Maṭāliʿ* to himself in such an extraordinary fashion that it left Imām Mubārak Shāh mesmerised. The method this student had adopted to solidify what he has memorized was to first make mention of the author's commentary, then his teacher's commentary, and he concluded with his own commentary and critical analysis of the text.

Upon entering the student's room, Imām Mubārak Shāh gazed at the very same student who after having had completed the entire reading of *Sharḥ al-Maṭāliʿ* sixteen times previously still felt a need to reiterate all that he had covered with tremendous precision and intricacy.

Imām Quṭb al-Dīn al-Rāzī was 120 years of age and in no position to continue teaching when this student first arrived in his presence. Nevertheless, having beheld the zeal and passion in his eyes, Imām Quṭb al-Dīn al-Rāzī instructed him to travel to Egypt and study under his universally acclaimed

student, Imām Mubārak Shāh.

Upon the student's arrival in Egypt, Mubārak Shāh immediately imposed two conditions on the student. The first condition demanded that he would be required to recommence his previous studies, and the second condition was that he would not be permitted to ask any questions whatsoever. The determination and yearning for knowledge overwhelmed him and he humbly accepted the conditions.

Many years later, Mubārak Shāh was to come to terms with the formidable character of this unique student and how he had observed the conditions which had been imposed on him. As a result, he embraced him and hence forth granted him permission to ask whatever he wishes. This remarkable student was none other than Mīr Sayyid al-Jurjānī ﷺ.

His name was ʿAlī, son of Muḥammad, son of ʿAlī, and he was a descendant of Imām Ḥusayn ﷺ, the grandson of the Messenger of Allāh ﷺ. He was born in the city of Jurjān on the 22ND of Shaʿbān, 740 AH. He attained his religious education from the foremost authorities of that time, namely: Imām Mubārak Shāh, and Imām Akmal al-Dīn Muḥammad b. Maḥmūd al-Bābartī. Under the guardianship of such reputable luminaries, he became known by two epithets, '*al-Sayyid al-Sanad*' and '*Mīr Sayyid*'.

He also took knowledge of *taṣawwuf* from Khawāja ʿAlā' al-Dīn Muḥammad b. Muḥammad ʿAṭṭār al-Bukhārī, the famous deputy of Khawāja Bahā' al-Dīn Naqshband ﷺ.

In 770 AH, Shajā' al-Dīn was residing in a fortress when Mīr Sayyid devised a strategy to meet him. He adorned himself with military apparel and headed towards the king with an extremely intelligent plan. At the exact same time, Imām Saʿd al-Dīn al-Taftazānī ﷺ was also travelling towards the king when the two inevitably crossed paths. Mīr Sayyid informed him that he was travelling to seek the king and offer

himself for service since he was an outstanding marksman. Based on this premise, he requested that Imām al-Taftazānī act as a mediator between himself and the king to which the latter gladly agreed.

As a result, Mīr Sayyid was brought in the presence of the king who demanded that he display his 'marksman' ability. Mīr Sayyid reached for his pocket and extracted a piece of paper on which were the names of various scholars as well as the rebuttal to their works by Mīr Sayyid himself. He explained that this is what he meant when he spoke of himself as a 'marksman' and this is the field in which he specialised in.

The king was overly impressed with the young man who stood in front of him, and as a result he accompanied the king to Shīrāz where he constructed an educational institute, *Dār al-Shifā'*, in which Mīr Sayyid would teach for the next ten years.

When Taymūr Lang launched an offensive and conquered Shīrāz, a minister interceded on behalf of Mīr Sayyid. As a result, not only did he receive sanctuary but over time the two became well acquainted with one another. In the meantime however, Mīr Sayyid continued to teach the sacred sciences in Samarqand.

The sultanate of Taymūr was extremely vast, stretching far and wide across the globe and in the midst of this ever expanding empire, Imām al-Taftazānī ﷺ was considered the leading religious authority. The king would often speak in high regard of the two contemporaries, suggesting that in terms of knowledge both are equals but Mīr Sayyid excels Imām al-Taftazānī due to his lineage. There would come a time when Mīr Sayyid would strongly disagree with Imām al-Taftazānī.

Subsequently, a debate was organised between the two in the presence of the king. Nuʿmān al-Muʿtazilī would pass the verdict and after hours of deliberation, he passed a judgment in favour of Mīr Sayyid. The resulting implications of this debate saw Imām al-Taftazānī demoted in the court of Taymūr and Mīr Sayyid promoted as his replacement. The unsympathetic approach of the king affected Imām al-Taftazānī tremendously and it is said that sadness overwhelmed him and he passed away shortly after in the year 792 AH in the month of Muḥarram.

In the year 806 AH, a debate took place between Mīr Sayyid and Sheikh Muḥammad Ibn al-Jazarī in which the latter proved to be victorious. Consequently, Mīr Sayyid was demoted and replaced by Imām al-Jazarī. Shaykh ʿAbd al-ʿAzīz al-Parhārwī states:

> "This is all from the misconception of Taymūr Lang since the understanding of a single ruling does not necessitate a deficiency in the knowledge (of the other)"

Imām ʿAbd al-Ḥayy al-Laknawī states:

> "Mīr Sayyid was an adherent of the Ḥanafī School of Law. I have not come across anything to suggest otherwise. However there is a difference of opinion with regards to Imām Saʿd al-Dīn al-Taftazānī, whether he was Shāfiʿī or Ḥanafī."

Al-Sayyid al-Sanad penned 50 indispensable works which are a testimony to his sheer brilliance in a wide array of sciences. From among them are:

—*Sharīfiyya Sharḥ Sirājiyya*
—*Sharḥ al-Wiqāya*
—*Sharḥ al-Miftāḥ*
—*Sharḥ al-Tadhkira* of al-Ṭūsī

—*Sharḥ al-Talkhīṣ* of al-Chigmīnī
—*Sharḥ al-Kāfiya* [Persian]
—*Ḥāshiya al-Tafsīr* of al-Bayḍāwī
—*Ḥāshiya Sharḥ al-Shamsiyya* (Mīr Quṭbī)
—*Ḥāshiya al-Muṭawwal*
—*Ḥāshiya al-Raḍī*
—*Ḥāshiya al-Talwīḥ*
—*Ṣarf Mīr*
—*Naḥw Mīr* [Persian]
—*Ṣughrā Kubrā*
—*Ḥāshiya al-Mishkāt*
—*Ḥāshiya al-Hidāya*
—*Kitāb al-Taʿrīfāt*
—*Manāqib Khawāja Naqshband*

On the 6TH of Rabīʿ al-Awwal in the year 816 AH, al-Sayyid al-Sanad, Mīr Sayyid Sharīf al-Jurjānī left this mortal world for the next. May Allāh grant us benefit from his works. *Āmīn*!

—Shaykh Muḥammad ʿAbd al-Ḥakīm Sharaf al-Qādirī
27TH Shaʿbān 1403 AH | 10TH June 1983 CE

An Introduction to Naḥw Mīr

by Shaykh Muḥammad ʿAbd al-Ḥakīm Sharaf al-Qādirī

NAḤW MĪR IS ONE OF THE MOST ACKNOWLEDGED texts written on the subject of Arabic Grammar. This universally accepted text has been taught for many centuries in the Sub Continent and there is absolutely no doubt that hundreds and thousands of scholars have derived great benefit from it. The purpose of this book was to equip the student with the tools necessary for reading and understanding the formation of Arabic Grammar. Students who familiarise themselves with this text will not experience any difficulty; although it is incumbent for the student to study a basic text in Arabic Morphology [*ṣarf*] prior to *Naḥw Mīr*.

Guidelines for Teachers on How to Teach Naḥw Mīr

It is also incumbent upon the teacher to focus on 15 crucial aspects when teaching this text:

1. Ensure that the students memorise the entire text.
2. Begin with teaching simple terminologies such as nouns, verbs, and particles. Furthermore, students should be questioned regarding the different examples presented in this book and which categories they belong to.

3. Ensure that the students are able to differentiate between verbs which have 3 root letters, 3 root letters and 'additions', 4 root letters, 4 root letters and 'additions', 5 root letters, and 5 root letters and 'additions'.
4. At this stage, students should be able to successfully identify and define the terms in the following couplet:

صحیح است و مثال است و مضاعف لفیف و ناقص و مہموز اجوف

Ṣaḥīḥ** ast wa **mithāl** ast wa **mudāʿaf
Lafīf** wa **nāqiṣ** wa **mahmūz** wa **ajwaf

5. Students should be asked about the derivative [*mushtaq*] and infinitive [*maṣdar*]; these are related to Arabic morphology.
6. Ensure that the students are familiar with the differences between the singular [*mufrad*], the compound [*murakkab*], the complete compound [*murakkab tām*], and the incomplete compound [*murakkab nāqiṣ*].
7. Explain the declinable [*muʿrab*] and the indeclinable [*mabnī*].
8. Explain what is meant by apparent nouns and pronouns, if it is a pronoun then what state is it in? Is it attached [*muttaṣil*] or detached [*munfaṣil*]?
9. Is it definite [*maʿrifa*] or indefinite [*nakira*]? If it is definite is it masculine [*mudhakkar*], or feminine [*mu'annath*]? If it is feminine, then what sign denotes femininity? Similarly, is it singular or plural? If it is plural then what type of plural is it?
10. If a verb from the passive/continuous state ap-

pears what is its wording? Is it declinable or indeclinable? If it is indeclinable then from the four types which category does it belong to and what state is it in?

11. The regent/active agent participle [*ʿāmil*] and passive participle [*maʿmūl*].
12. Students should be able to differentiate between the follower [*tābiʿ*] and the followed [*matbūʿ*] and define both terms.
13. Is the declinable noun either *munṣarif* or *ghayr munṣarif*? Define *ghayr munṣarif*.
14. It is necessary that the students memorise the poem '100 regents' [*Miʾa ʿĀmil*] since this is an indispensable method of inculcating the jargon into the student's minds before they progress onto the commentary of the poem, entitled '*Sharḥ Miʾa ʿĀmil*'.
15. The teacher should give the student short sentences to work with so that he is able to translate from Arabic to Urdu (and English) and from Urdu (and English) to Arabic, this will help develop the student's faculty in both written/spoken Arabic.

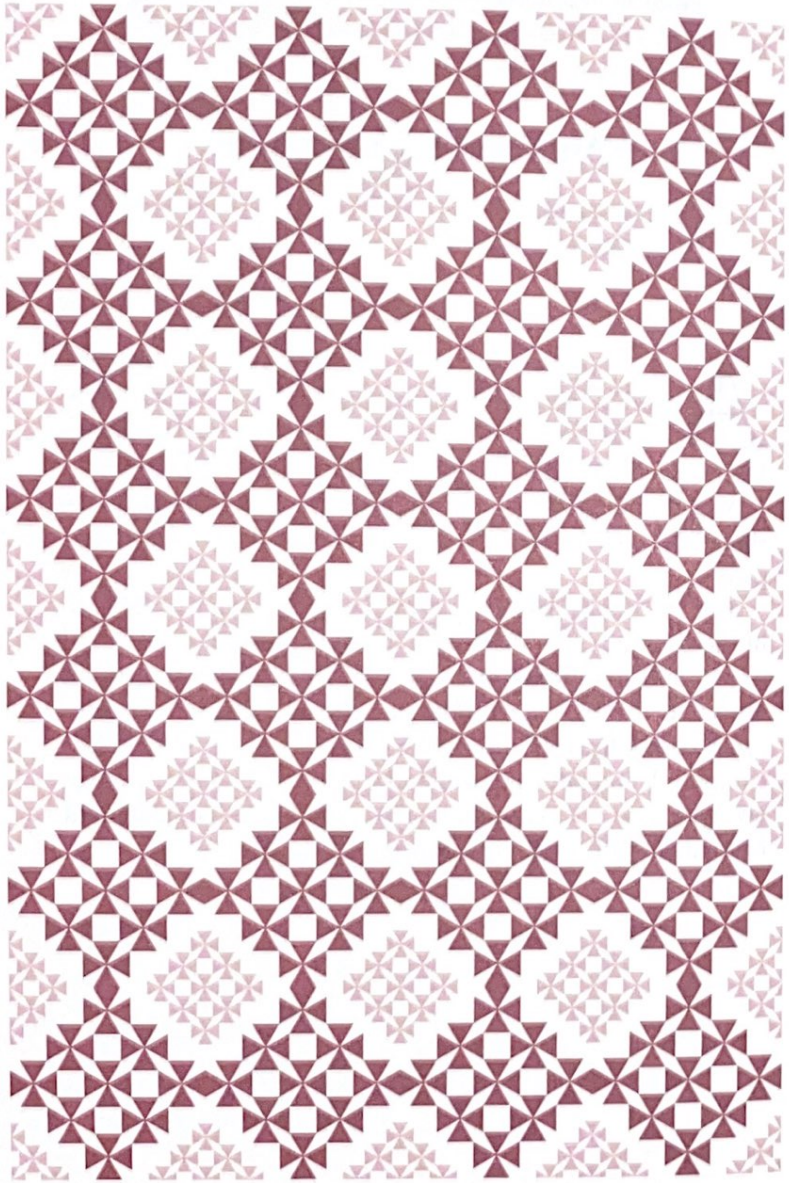
—Shaykh Muḥammad ʿAbd al-Ḥakīm Sharaf al-Qādirī
27TH Shaʿbān 1403 AH | 10TH June 1983 CE

Author's Introduction

ALL PRAISE IS DUE UNTO ALLĀH ﷻ, LORD OF THE worlds. And the hereafter is for God-conscious people. May prayers and salutations be upon the best of His creation, Muḥammad ﷺ, and upon all of his family.

You should know—may Allāh guide you—that this is a short and concise work in the science of Arabic Grammar [*Naḥw*].

For the novice student, after memorising terminologies of the language, familiarising oneself with the derivatives of words, and developing precision in the critically important aspects of Arabic Morphology [*Ṣarf*], the student can with great ease utilise this knowledge to understand how Arabic is composed, and also comprehend which words accept change and which do not. This ability is attained by the enablement of Allāh and through His support.



LESSON 1
The Spoken Word

The spoken word [*lafẓ*] is two types:

1. The singular [*mufrad*]
2. The compound [*murakkab*]

The singular word is that word which indicates to one thing. It is also called "word" [*kalima*]. The singular word is three types:

1. The noun [*ism*], like رَجُلٌ, meaning "a man"
2. The verb [*fiʿl*], like ضَرَبَ, meaning "he hit"
3. The particle [*ḥarf*], like هَلْ, meaning "is/did?" (an interrogation particle)

The compound is composed of two or more words, like:

غُلَامُ زَيْدٍ

"Servant of Zayd"

and,

زَيْدٌ قَائِمٌ

"Zayd is standing"

The compounded word is divided into two types:

1. The beneficial sentence [*murakkab mufid*]
2. The non-beneficial sentence [*murakkab ghayr mufid*]

Definition of a beneficial sentence [*murakkab mufid*]: It is that sentence in which the listener receives information after the speaker has spoken, like:

زَيْدٌ قَائِمٌ

"Zayd is standing"

and,

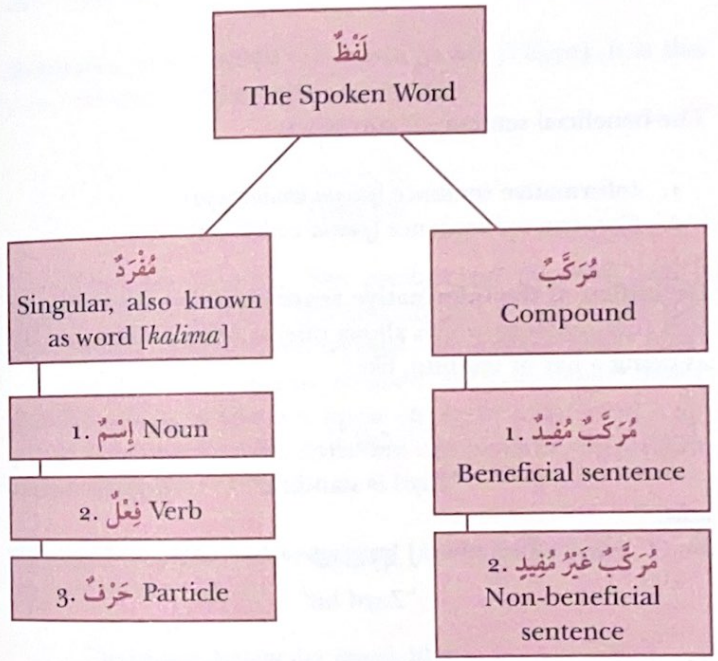
إِضْرِبْ زَيْدًا

"Hit Zayd!"

This type of sentence is also called "proposition" [*jumla*] and "speech" [*kalām*].

KEY WORDS

- لَفْظٌ - the spoken word
- مُفْرَدٌ - singular
- مُرَكَّبٌ - compound
- كَلِمَةٌ - the word
- اِسْمٌ - noun
- فِعْلٌ - verb
- حَرْفٌ - particle
- مُرَكَّبٌ مُفِيْد - the beneficial sentence
- مُرَكَّب غَيْرُ مُفِيْد - the non-beneficial sentence
- جُمْلَةٌ - proposition
- كَلَامٌ - speech



LESSON 2

Beneficial Sentences

The beneficial sentence is two types;

1. Informative sentence [*jumla khabariyya*]
2. Constructed sentence [*jumla inshā'iyya*]

Definition of the informative sentence [*jumla khabariyya*]: It is that sentence which allows one to describe the speaker as being a liar or truthful, like:

زَيْدٌ قَائِمٌ

"Zayd is standing"

and,

ضَرَبَ زَيْدٌ

"Zayd hit"

The informative sentence is divided into two types;

1. The nominal sentence [*jumla ismiyya*]
2. The verbal sentence [*jumla fiʿliyya*]

Definition of the nominal sentence [*jumla ismiyya*]: It is that proposition which begins with a noun, like:

زَيْدٌ عَالِمٌ

"Zayd is a learned man"

The first part is called "subject" [*musnad ilay-hi*] and is termed "beginning" [*mubtada'*]. The second part is called "predicative" [*musnad*] and is termed "information" [*khabar*].

Definition of the verbal sentence [*jumla fiʿliyya*]: It is that sentence which begins with a verb, like:

ضَرَبَ زَيْدٌ

"Zayd hit"

The first part is called "the predicative" [*musnad*] and is termed "the verb" [*fiʿl*]. The second part is called "the subject" [*musnad ilay-hi*] and is termed "the active subject" [*fāʿil*].

Benefit: The predicative is called "the judgement" [*ḥukm*] and the subject is "the one upon which the judgement is applied" [*muḥkam ʿalay-hi*]. A particle can never be the predicative or subject.

Types of constructed sentences [*jumla inshā'iyya*]: There are ten types:

1. The imperative/order [*amr*], like:

إِضْرِبْ

"You hit!"

2. The prohibition [*nahy*], like:

لَا تَضْرِبْ

"Do not hit!"

3. Interrogation/questioning [*istifhām*], like:

هَلْ ضَرَبَ زَيْدٌ؟

"Did Zayd hit?"

4. Wish [*tamannī*], like:

لَيْتَ زَيْدًا حَاضِرٌ

"Wishing Zayd was present"

5. Hope [*tarajjī*], like:

لَعَلَّ زَيْدًا غَائِبٌ

"Hoping Zayd was absent"

6. Contracts [*ʿuqūd*], like:

بِعْتُ

"I sold"

and,

إِشْتَرَيْتُ

"I bought"

7. Proclamation [*nidā'*], like:

يَا اللهُ

"O Allāh!"

8. Request [*ʿarḍ*], like:

أَلَا تَنْزِلُ بِنَا فَتُصِيْبَ خَيْرًا

"Why do you not visit us as you will receive good?"

9. Oath [*qasam*], like:

وَاللهِ لَأَضْرِبَنَّ زَيْدًا

"By Allāh, I will surely hit Zayd!"

10. Surprise [*taʿajjub*], like:

أَحْسِنْ بِهِ

"How good!"

and,

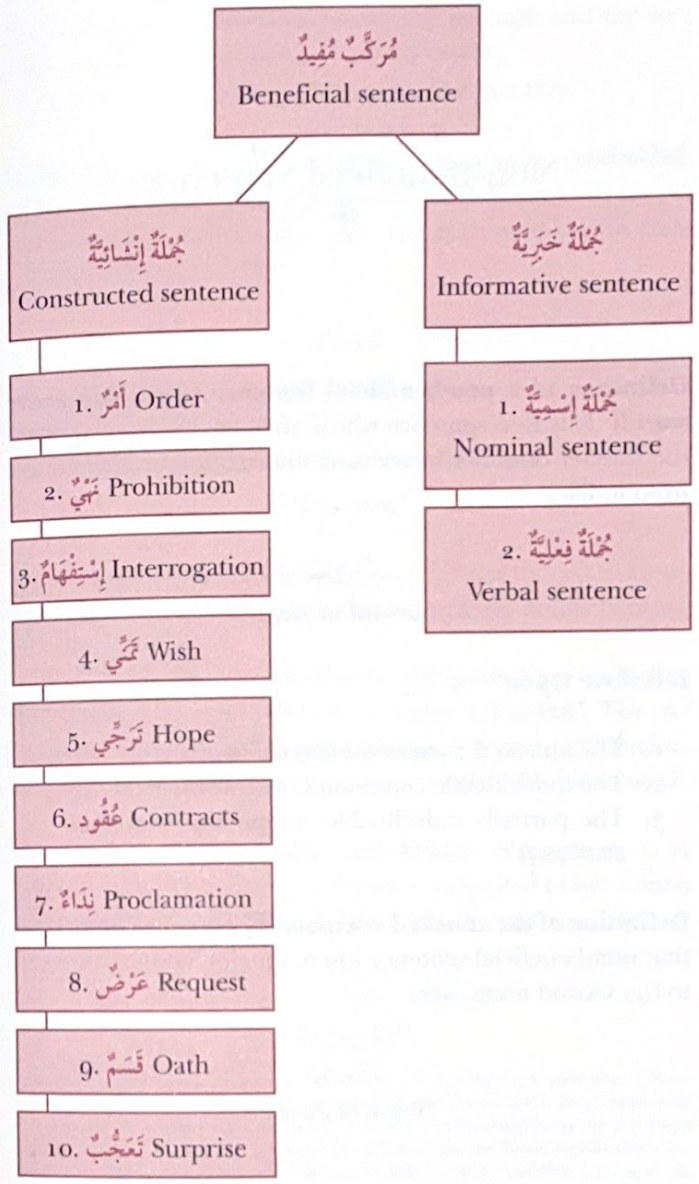
مَا أَحْسَنَهُ

"How good!"

KEY WORDS

- جُمْلَةٌ خَبَرِيَّةٌ - informative sentence
- جُمْلَةٌ اِنْشَائِيَّةٌ - constructed sentence
- جُمْلَةٌ اِسْمِيَّةٌ - nominal sentence
- جُمْلَةٌ فِعْلِيَّةٌ - verbal sentence
- مُسْنَدٌ - the predicative
- مُسْنَدٌ اِلَيْهِ - the subject
- مُبْتَدَأ - the beginning
- خَبَرٌ - the information
- فَاعِلٌ - active subject
- حُكْمٌ - judgement

- أَمْرٌ - imperative/order
- نَهْيٌ - prohibition
- إِسْتِفْهَامٌ - interrogation/questioning
- التَمَنّي / تَمَنٌّ - wish
- التَرَجّي / تَرَجٌّ - hope
- عُقُوْدٌ - contracts
- نِدَاءٌ - proclamation
- عَرْضٌ - request
- قَسَمٌ - oath
- تَعَجُّبٌ - surprise



LESSON 3

Non-Beneficial Sentences

Definition of a non-beneficial sentence [*murakkab ghayr mufīd*]: It is that sentence which after having been spoken, the listener does not receive any information or any request from it, like:

غُلَامُ زَيْدٍ

"Servant of Zayd"

It is three types;

1. The annexed compound [*murakkab iḍāfī*]
2. The indeclinable compound [*murakkab binā'ī*]
3. The partially indeclinable compound [*murakkab manʿ ṣarf*]

Definition of the annexed compound [*murakkab iḍāfī*]: It is that non-beneficial sentence where the first noun is annexed to the second noun, like:

كِتَابُ زَيْدٍ

"Book of Zayd"

The first part is called "the possessed" [*muḍāf*], and the second is named "the possessor" [*muḍāf ilay-hi*].

Note: The possessor is always genitive [*majrūr*].

Definition of the indeclinable compound [*murakkab binā'ī*]: It is that non-beneficial sentence wherein two nouns come together and become one, and the second noun contains a hidden letter, like:

أَحَدَ عَشَرَ

"Eleven"

and,

تِسْعَةَ عَشَرَ

"Nineteen"

These numbers were originally أَحَدٌ وَ عَشَرٌ and تِسْعَةٌ وَ عَشَرٌ. However, the letter *wāw* [و] was hidden and both nouns became one composition.

Both parts of the indeclinable compound are indeclinable/fixated upon the *fatḥa* vowel [*mabnī ʿalā al-fatḥ*]. The exception to this is إِثْنَا عَشَرَ [twelve] as the first part إِثْنَا is declinable and the second part عَشَرَ is fixated upon the *fatḥa* vowel.

Definition of the partially indeclinable compound: It is that non-beneficial sentence which is composed of two nouns and there is no third letter hidden, like the words:

بَعْلَبَكُّ

"*Baʿlabakk*"[1]

1 *Baʿlabakk*, also known as Baalbek, was the name of a city in the kingdom of The Levant (Greater Syria) and is today found within the precincts of modern day Lebanon. The name is composed of two nouns, the first of them being '*Baʿl*' which was the name of an idol found in that city. The nation which Prophet Ilyās ﷺ was sent to worshipped this idol, and Allāh, the Exalted mentioned it in the Quran as He stated, ﴿*Do you worship Baʿl and leave the Best of Creators?*﴾ [al-Ṣāffāt: 125]. As for the

and,

حَضْرَمَوْتُ

"*Ḥaḍramawt*"[2]

Note: Keep in mind that the non-beneficial sentence is always a portion of a sentence, like:

غُلَامُ زَيْدٍ قَائِمٌ

"The servant of Zayd is standing"

and,

عِنْدِيْ اَحَدَ عَشَرَ دِرْهَمًا

"I have eleven dirhams"

No sentence is less than two words, whether those words are spoken [*lafẓ(an)*], like:

ضَرَبَ زَيْدٌ

"Zayd hit"

Or whether one of those words is spoken and the other is unspoken [*taqdīr(an)*], like:

إِضْرِبْ

"You hit!"

The sentence إِضْرِبْ is spoken but it also has the pronoun أَنْتَ [you] which is concealed within it. A sentence can have more

second noun '*Bakk*', this was the name of the king of that city who was an ardent worshipper of the idol. Later on, polythesists named that city *Ba'labakk* following the composition of these mentioned nouns. —Ed.

2 *Ḥaḍramawt* is the name of a valley in Yemen. The first noun '*Ḥaḍr*', means city, or town, and the second noun '*Mawt*', means death. The city was named as such due to the prevelance of death therein. —Ed.

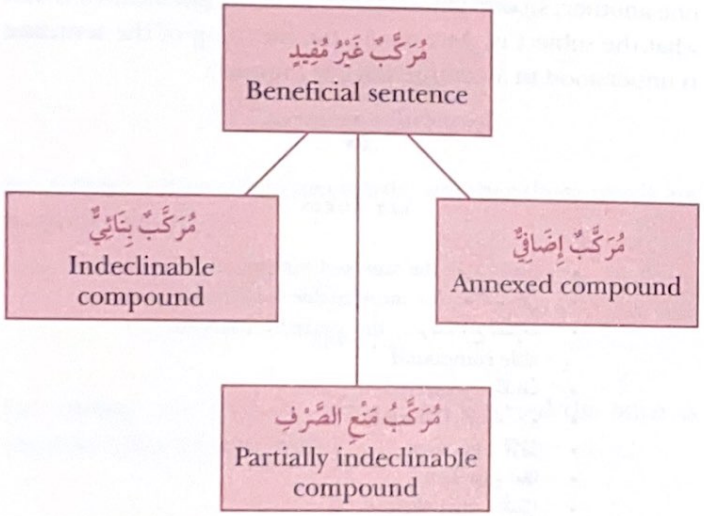
than two words and there is no limit as to how many words can be added.

When there are numerous words in a sentence, then it is necessary to make a distinction [*imtiyāz*] between each word; whether the word is a noun, a verb, or a particle. Or whether the word is declinable or indeclinable. Or whether the word is a regent/active agent participle [*ʿāmil*], or a passive participle [*maʿmūl*].

It should be understood how each word is connected to one another; so one can establish what the predicative is and what the subject is. As a result, the meaning of the sentence is understood in a comprehensive manner.

KEY WORDS

- مُرَكَّبٌ إِضَافِيٌّ - the annexed compound
- مُرَكَّبٌ بِنَائِيٌّ - the indeclinable compound
- مُرَكَّبُ مَنْعِ الصَّرْفِ - the partially indeclinable compound
- مُضَافٌ - possessed
- مُضَافٌ إِلَيْهِ - possessor
- مَجْرُوْرٌ - genitive
- لفظًا - spoken
- تَقْدِيْرًا - unspoken



LESSON 4

Signs of a Noun, Verb & Particle

The signs of a noun [*ism*]:

1. It has the additional particle of اَلْ at the beginning, like:

الصَّلَاةُ

"The prayer"

and,

الحَمْدُ

"The praise"

2. It has a genitive particle [*ḥarf jarr*] before it, like:

بِزَيْدٍ

"By Zayd"

and,

إِلَى الْمَدِيْنَةِ

"To the city"

3. It has a *tanwīn* [ـٌ / ـٍ / ـً], like:

رَجُلٌ

"A man"

and,

بِلَالٌ

"*Bilāl(un)*"

4. It assumes the role of the subject [*musnad ilay-hi*], like:

بَكْرٌ فَاضِلٌ

"Bakr is learned"

and,

زَيْدٌ عَالِمٌ

"Zayd is a scholar"

5. It is the possessor [*muḍāf ilay-hi*], like:

كِتَابُ زَيدٍ

"Book of Zayd"

and,

وَلَدُ رَجُلٍ

"Son of a man"

6. It is a diminitive noun [*muṣaghghar*], like:

رُجَيْلٌ

"A small man"

and,

قُرَيْشٌ

"Quraysh"

7. It is referred/attributed [*mansūb*], like

مَكِّيٌّ

"*Makkī* [a native of Makka, the Venerated]"

and,

مَدَنِيٌّ

"*Madanī* [a native of Madina, the Illumined]"

and,

بَغْدَادِيٌّ

"*Baghdādī* [a native of Baghdad, Iraq]"

8. It is dual [*tathniyya*], like:

رَجُلَانِ

"Two men"

and,

عَالِمَانِ

"Two scholars"

9. It is plural [*jamʿ*], like:

رِجَالٌ

"Men"

10. It is qualifiable [*mawṣūf*], like:

جَاءَ رَجُلٌ عَالِمٌ

"A learned man came"

11. It has the vowelised letter *tā'* [*tā' mutaḥarrika*], like:

ضَارِبَةٌ

"A hitting woman"

The signs of a verb [*fi'l*]:

1. It has the particle قَدْ, a particle meaning 'already'.
2. It has the letter س, a particle of the future tense, like:

سَيَضْرِبُ

"He shall hit"

3. It has the particle سَوْفَ, a particle of the future tense, like:

سَوْفَ يَضْرِبُ

"He shall soon hit"

4. It has the jussive particle [*ḥarf jāzim*][3], like:

لَمْ يَضْرِبْ

"He did not hit"

3 There are four jussive particles; لَمْ [did not], لَمَّا [when], لَامُ الْأَمْرِ [the imperative *lām*], and لَامُ النَّهْيِ [the prohibitive *lām*]. —Ed.

5. It has an attached nominative pronoun [*ḍamīr marfūʿ muttaṣil*], like:

ضَرَبْتُ

"I hit"

6. It has the silent letter *tā'* [*tā' sākina*], like:

ضَرَبَتْ

"She hit"

7. It be imperative [*amr*], like:

اِضْرِبْ

"You hit!"

8. It is a prohibition [*nahy*], like:

لَا تَضْرِبْ

"Do not hit!"

Signs of a particle [*ḥarf*]: The sign of a particle is that it has no signs of a noun or a verb.

KEY WORDS

- حَرْفُ جَرٍّ - genitive particle
- تَنْوِيْنٌ - *tanwīn*
- مُصَغَّرٌ - diminished noun
- مَنْسُوْبٌ - referred/attributed
- تَثْنِيَةٌ - dual

- جَمْعٌ - plural
- مَوْصُوْفٌ - qualifiable
- تَاءٌ مُتَحَرِّكَةٌ - the vowelised letter *tā'*
- حَرف جَازِم - the jussive particle
- ضَمِيْرٌ مَرْفُوْعٌ مُتَّصِلٌ - attached nominative pronoun
- تَاءٌ سَاكِنَةٌ - the silent letter *tā'*

LESSON 5
The Declinable & Indeclinable

In terms of the last letter, Arabic words are two types;

1. Declinable [*muʿrab*]
2. Indeclinable [*mabnī*]

Definition of the declinable: It is that word whose ending changes in accordance with the application of different regents [*ʿawāmil*], like:

جَاءَنِي زَيْدٌ

"Zayd came to me"

رَأَيْتُ زَيْداً

"I saw Zayd"

مَرَرْتُ بِزَيْدٍ

"I passed by Zayd"

In these examples, جَاءَ, رَأَيْتُ and بِ are regents, and the word is declinable. The *ḍamma* vowel is the declension [*iʿrāb*] and the د [from the word زَيْدٌ] is the point of declension [*maḥall al-iʿrāb*].

Definition of the indeclinable: It is that word whose ending does not change with the application of different regents, like the word:

هٰؤُلَاءِ

"Those"

It does not change in the nominative [*rafʿī*], accusative [*naṣbī*], or genitive [*jarrī*] cases.

Benefit: All particles are indeclinable, and from verbs, the past tense [*al-fiʿl al-māḍī*] and the active imperative verb in the second person [*fiʿl amr ḥāḍir maʿrūf*] are indeclinable.

Also, the wording of the present tense [*fiʿl muḍāriʿ*] which has the letter *nūn* which denotes the feminine plural [*nūn al-jamʿ al-mu'annath*] attached to it, as well as the letter *nūn* for emphasis [*nūn al-ta'kīd*] makes it indeclinable. The indeclinable nouns [*asmā' ghayr mutamakkin*] are also indeclinable, whereas, the declinable nouns [*asmā' mutamakkin*] are declinable when in composition [*tarkīb*].

The present tense is declinable when the letter *nūn* which denotes the feminine plural and the letter *nūn* for emphasis are not attached to it.

In summary, these two: the declinable nouns and the present tense, are declinable, and the rest of the words are indeclinable.

KEY WORDS

- مُعْرَبٌ - the declinable
- مَبْنِيٌّ - the indeclinable

- عَوَامِلُ - regents
- إِعْرَابٌ - declension
- مَحَلُّ الْإِعْرَاب - point of declension
- رَفْعِيٌّ - nominative
- نَصْبِيٌّ - accusative
- جَرِّيٌّ - genitive
- فِعْلُ مَاضِى - past tense
- فعلُ امرٌ - imperative verb
- فِعْلٌ مُضَارِعٌ - present tense
- إِسْمٌ مُتَمَكِّنٌ - declinable noun
- إِسْمٌ غَيْرِ مُتَمَكِّنٍ - indeclinable noun
- تَرْكِيبٌ - composition

LESSON 6
Indeclinable Nouns

The original indeclinable [*mabnī al-aṣl*] is three things;

1. The past tense [*al-fiʿl al-māḍī*]
2. The active imperative verb in the the second person [*al-fiʿl al-amr al-hāḍir al-marūf*]
3. All particles

An indeclinable noun is that noun which has similarity [*mushābaha*] to the original indeclinable. As for a declinable noun, it is that noun which has no similarity to the original indeclinable.

There are eight types of indeclinable nouns:

1. Pronouns [*ḍamā'ir*]: In total there are seventy pronouns. Fourteen of these are nominative connected pronouns [*ḍamīr marfūʿ muttaṣil*], fourteen are nominative detached pronouns [*ḍamīr marfūʿ munfaṣil*], fourteen are accusative connected pronouns [*ḍamīr mansūb muttaṣil*], fourteen are accusative detached pronouns [*ḍamīr mansūb munfaṣil*], and fourteen are genitive attached pronouns [*ḍamīr majrūr muttaṣil*].

- Nominative connected pronouns [*ḍamīr marfūʿ muttaṣil*]:

I hit	ضَرَبْتُ
We hit	ضَرَبْنَا
You [male] hit	ضَرَبْتَ
You two [male] hit	ضَرَبْتُمَا
You all [male] hit	ضَرَبْتُمْ
You [female] hit	ضَرَبْتِ
You two [female] hit	ضَرَبْتُمَا
You all [female] hit	ضَرَبْتُنَّ
He hit	ضَرَبَ (هُوَ)
They two [male] hit	ضَرَبَا
They all [male] hit	ضَرَبُوْا
She hit	ضَرَبَتْ (هِيَ)
They two [female] hit	ضَرَبَتَا
They all [female] hit	ضَرَبْنَ

- Nominative detached pronouns [*ḍamīr marfūʿ munfaṣil*]:

I	أَنَا
We	نَحْنُ
You [male]	أَنْتَ
You two [male]	أَنْتُمَا
You all [male]	أَنْتُمْ
You [female]	أَنْتِ
You two [female]	أَنْتُمَا
You all [female]	أَنْتُنَّ
He	هُوَ
They two [male]	هُمَا
They all [male]	هُمْ
She	هِيَ
They two [female]	هُمَا
They all [female]	هُنَّ

- Accusative connected pronouns [*ḍamīr mansūb muttaṣil*]:

He hit me	ضَرَبَنِيْ
He hit us	ضَرَبَنَا
He hit you [male]	ضَرَبَكَ
He hit you two [male]	ضَرَبَكُمَا
He hit you all [male]	ضَرَبَكُمْ
He hit you [female]	ضَرَبَكِ
He hit you two [female]	ضَرَبَكُمَا
He hit you all [female]	ضَرَبَكُنَّ
He hit him	ضَرَبَهُ
He hit them two [male]	ضَرَبَهُمَا
He hit them all [male]	ضَرَبَهُمْ
He hit her	ضَرَبَهَا
He hit them two [female]	ضَرَبَهُمَا
He hit them all [female]	ضَرَبَهُنَّ

- Accusative detached pronouns [*ḍamīr mansūb munfaṣil*]:

Only me	إِيَّايَ
Only us	إِيَّانَا
Only you [male]	إِيَّاكَ
Only you two [male]	إِيَّاكُمَا
Only you all [male]	إِيَّاكُمْ
Only you [female]	إِيَّاكِ
Only you two [female]	إِيَّاكُمَا
Only you all [female]	إِيَّاكُنَّ
Only him	إِيَّاهُ
Only them two [male]	إِيَّاهُمَا
Only them all [male]	إِيَّاهُمْ
Only her	إِيَّاهَا
Only them two [female]	إِيَّاهُمَا
Only them all [female]	إِيَّاهُنَّ

- Genetive attached pronouns [*ḍamīr majrūr muttaṣil*]:

For me	لِيْ
For us	لَنَا
For you [male]	لَكَ
For you two [male]	لَكُمَا
For you all [male]	لَكُمْ
For you [female]	لَكِ
For you two [female]	لَكُمَا
For you all [female]	لَكُنَّ
For him	لَهُ
For them two [male]	لَهُمَا
For them all [male]	لَهُمْ
For her	لَهَا
For them two [female]	لَهُمَا
For them all [female]	لَهُنَّ

2. Nouns of indication [*asmā' al-ishārāt*], like:

This [male]	ذَا
These two [male]	ذَانِ
These two [male]	ذَيْنِ
This [female]	تَا
This [female]	تِيْ
This [female]	تِهِ
This [female]	ذِهْ
This [female]	ذِهِيْ
This [female]	تِهِيْ
These two [female]	تَانِ
These two [female]	تَيْنِ
These/those	أُوْلَاءِ
These/those	أُوْلَى

3. Conjunctive nouns [*al-asmā' al-mawṣūlāt*], like:

Which [male]	الَّذِي
Which two [male]	الَّذَانِ
Which two [male]	الَّذَيْنِ
Which all [male]	الَّذِيْنَ
Which [female]	الَّتِيْ
Which two [female]	الَّتَانِ
Which two [female]	الَّتَيْنِ
Which all [female]	اللَّاتِيْ
Which all [female]	اللَّوَاتِيْ
Whatever	مَا
Whoever	مَنْ
Who?/Which?/What?	اَيٌّ
Whichever	اَيَّةٌ

Note: When the letters ال come in the meaning of الَّذِي whilst being attached to the subjective noun [*al-ism al-fāʿil*] and the objective noun [*al-ism al-mafʿūl*], they are considered to be part of the conjunctive nouns, like:

الضَارِبُ

"The hitter"

and,

المَضْرُوْبُ

"The one hit"

In the dialect of the Tribe of *Ṭayy* [*Banū Ṭayy*], the word ذُوْ comes in the meaning of الَّذِي, like:

جَاءَ ذُوْ ضَرَبَكَ

"Came to me the one who hit you"

From the conjunctive nouns, the words اَيٌّ and اَيَّةٌ are declinable.

4. Verbal nouns [*asmā' al-afʿāl*] are divided into two types:
   - A verbal noun in the meaning of the active imperative tense, like the following examples:
   -

بَلْهَ

"To leave"

and,

رُوَيْدَ

"To allow time"

and,

هَلُمَّ

"To go forth"

and,

حَيَّهَلْ

"To accept"

   - A verbal noun in the meaning of the past tense, like the following examples:
   -

شَتَّانَ

"To be seperated"

and,

هَيْهَاتَ

"To be afar"

5. Nouns of the voice [*asmā' al-aṣwāt*], like:

غَاقْ

"*Ghāq*"[4]

and,

نَخَّ

"*Nakhkha*"[5]

and,

بَخَّ

"*Bakhkha*"[6]

and,

أُفْ

"*Uf*"[7]

and,

أُحْ أُحْ

"*Uḥ-uḥ*"[8]

6. Nouns of placement [*asmā' al-ẓurūf*], these are divided into two types;
   - Time placement [*ẓurūf al-zamān*], like:

مُنْذُ

"Since"

and,

مُذْ

"Since"

4 The word "*Ghāq*" provides a voice which immitates the voice of a crow. —Ed.

5 The word "*Nakhkha*" provides a voice which is used to gain the attention of an animal, for instance, to make a camel sit. —Ed.

6 The word "*Bakhkha*" provides a voice which expresses happiness. —Ed.

7 The word "*Uf*" provides a voice which expresses difficulty and dislike. —Ed.

8 The word "*Uḥ-uḥ*" provides a voice which expresses the state of the chest when one is severely coughing. —Ed.

and,

اَمْسِ

"Yesterday"

and,

اَيَّانَ

"When [for the future]"

and,

كَيْفَ

"How"

and,

مَتٰى

"Whenever"

and,

اِذَا

"When"

and,

اِذْ

"While"

and,

بَعْدُ

"After"

and,

قَبْلُ

"Before"

and,

عَوْضَ

"Never/ever"

and,

قَطُّ

"Never"

These nouns are indeclinable when they are possessed [*muḍāf*] and the possessor [*muḍāf ilay-hi*] being hidden in the intended meaning [*maḥdhūf manwī*].

- Location placement [*ẓurūf al-makān*], like:

فَوْقُ

"Above"

and,

تَحْتُ

"Below"

and,

قُدَّامُ

"In front of/before"

and,

حَيْثُ

"Wherever"

These nouns will only be indeclinable when they are possessed to a possessor which is hidden in the intended meaning.

7. Nouns of allusion [*asmā' al-kināyāt*], these nouns are two types:

- Those nouns that allude to a vague number [*'adad mubham*], like:

كَمْ

"How many?/how much?"

and,

كَذَا

"So-and-so many/so-and-so much"

- Those nouns that allude to a vague conversation, like:

كَيْتَ

"So and so/such and such"

and,

ذَيْتَ

"Thus and thus"

8. The indeclinable compound [*murakkab binā'ī*], like:

اَحَدَ عَشَرَ

"Eleven"

KEY WORDS

- ضَمَائِرُ - pronouns
- ضَمِيْرٌ مَرْفُوْعٌ مُتَصِلٌ - nominative connected pronouns
- ضَمِيْرٌ مَرْفُوْعٌ مُنْفَصِلٌ - nominative detached pronouns
- ضَمِيْرٌ مَنْصُوْبٌ مُتَّصِلٌ - accusative connected pronouns

- ضَمِيرٌ مَنْصُوبٌ مُنْفَصِلٌ - accusative detached pronouns
- ضَمِيرٌ مَجْرُورٌ مُتَّصِلٌ - gentive attached pronouns
- أَسْمَاءُ الْإِشَارَاتِ - nouns of indication
- الْأَسْمَاءُ الْمَوْصُولَاتُ - conjunctive nouns
- أَسْمَاءُ الْأَفْعَالِ - verbal nouns
- أَسْمَاءُ الْأَصْوَاتِ - nouns of the voice
- أَسْمَاءُ الظُّرُوفِ - nouns of placement
- أَسْمَاءُ الْكِنَايَاتِ - nouns of allusion

LESSON 7

The Definite & Indefinite

From this perspective, a noun is two types:

1. Definite [*maʿrifa*]
2. Indefinite [*nakira*]

Definition of the definite: It is that noun which has been designated for something specific. This is seven types:

1. Pronouns [*muḍmarāt*], like:

أَنَا

"I"

and,

أَنْتَ

"You"

2. Proper names [*ʿaʿlām*], like:

زَيْدٌ

"Zayd"

and,

عَمْرٌو

"ʿAmr"

3. Nouns of indication [*asmā' al-ishārāt*], like:

هٰذَا

"This"

and,

ذَاكَ

"That"

4. Conjunctive nouns [*asmā' al-mawṣūlāt*], like:

الَّذِيْ

"Which [male]"

and,

الَّتِيْ

"Which [female]"

5. Definitive by proclamation [*muʿarraf bi al-nidā'*], like:

يَا رَجُلُ

"O man!"

6. Definitive with *lām* [*muʿarrif bi al-lām*], like:

الرَّجُلُ

"The man"

7. That noun which is made the possessed [*muḍāf*] to any of the previous nouns, like:

غُلَامُ الَّذِي عِنْدِي

"Servant who is mine"

and,

غُلَامُ الرَّجُلِ

"Servant of the man"

and,

غُلَامُهُ

"His servant"

and,

غُلَامُ زَيْدٍ

"Servant of Zayd"

and,

غُلَامُ هَذَا

"Servant of this"

Definition of the indefinite: It is that noun which is designated for something unspecific, like:

رَجُلٌ

"A man"

and,

فَرَسٌ

"A horse"

From the aspect of gender [*jins*], nouns are two types:

1. Masculine [*mudhakkar*]
2. Feminine [*mu'annath*]

Definition of a masculine noun: It is that noun which has no signs of femininity, like:

رَجُلٌ

"A man"

Definition of a feminine noun: It is that noun which has a sign of femininity [*ʿalāma al-ta'nīth*], like:

اِمْرَأَةٌ

"A woman"

Benefit: The signs of femininity are four;

1. The spoken *tā'* [*tā' malfūẓa*], like:

طَلْحَةُ

"Ṭalḥa"

2. The shortened *alif* [*alif maqṣūra*], like:

حُبْلٰى

"Expectant"

3. The elongated *alif* [*alif mamdūda*], like:

حَمْرَاءُ

"Red (pl.)"

4. The hidden *tā'* [*tā' muqaddara*], like:

اَرْضٌ

"Earth"

This was originally اَرْضَةٌ, because its diminutive [*taṣghīr*] is اُرَيْضَةٌ and the rule is that the diminutive takes words back to their original form.

Whichever noun has the hidden *tā'* as the sign of femininity, that noun is termed as a prescriptive feminine noun [*mu'annath samāʿī*].

A feminine noun is two types;

1. The phonetic feminine [*mu'annath lafẓī*]
2. The genuine feminine [*mu'annath ḥaqīqī*]

Defintion of the genuine feminine: It is that feminine noun that has a living opposite to it, like:

اِمْرَأَةٌ

"Woman"

Which has رَجُلٌ "Man" as its opposite, or:

نَاقَةٌ

"Female camel"

Which has جَمَلٌ "Camel" as its opposite.

Definition of the phonetic feminine: It is that feminine that has no living male opposite, like:

ظُلْمَةٌ

"Darkness"

Its opposite is نُوْرٌ "Illumination", and:

قُوَّةٌ

"Strength"

Its opposite is ضَعْفٌ "Weakness".

From the aspect of number [*taʿdād*], a noun is three types;

1. Singular [*wāḥid*]
2. Dual [*muthannā*]
3. Plural [*majmūʿ*]

Definition of singular: That which indicates upon a singular thing, like:

رَجُلٌ

"Man"

Definition of dual: It is that noun which indicates upon two individuals. Based on this, the noun has the letter *alif* or the letter *yā'* before which has the vowel 'a' and the letter *nūn* which is in the genitive state, like:

رَجُلَانِ

"Two men"

and,

رَجُلَيْنِ

"Two men"

Definition of plural: It is that noun which indicates upon more than two individuals, based upon this a change takes place upon the singular form at the end literally [*lafẓ(an)*] or by implication [*taqdīr(an)*]. An example of the literal change is:

رِجَالٌ

"Men"

An example of the implicated change is:

فُلْكٌ

"Ships"

Because the singular form for this is also فُلْكٌ upon the scale of قُفْلٌ and the plural is also فُلْكٌ on the scale of أُسْدٌ.

KEY WORDS

- مَعْرِفَةٌ - definite
- نَكِرَةٌ - indefinite
- مُضْمَرَاتٌ - pronouns
- أَعْلَامٌ - proper names
- مُعَرَّفٌ بِالنِّدَاءِ - definitive by proclamation
- مُعَرَّفٌ بِلَامٍ - definitive with *lām*
- جِنْسٌ - gender
- مُذَكَّرٌ - masculine
- مُؤَنَّثٌ - feminine
- التَّاءُ الْمَلْفُوْظَةُ - the spoken *tā'*

- الأَلِفُ الْمَقْصُوْرَةُ - the shortened *alif*
- الأَلِفُ الْمَمْدُوْدَةُ - the elongated *alif*
- التَّاءُ الْمُقَدَّرَةُ - the hidden *tā'*
- مُؤَنَّثٌ سَمَاعِيٌّ - prescriptive feminine noun
- مُؤَنَّثٌ لَفْظِيٌّ - phonetic feminine
- مُؤَنَّثٌ حَقِيْقِيٌّ - genuine feminine
- وَاحِدٌ - singular
- مُثَنًّى - dual
- جَمْعٌ - plural
- اَلْيَاءُ مَا قَبْلَ مَفْتُوْح - the letter *yā'* preceded by the vowel 'a'

LESSON 8
Plurality

The types of plural from the aspect of the singular form are of two types:

1. The broken plural [*jamᶜ taksīr*]
2. The sound plural [*jamᶜ taṣḥīḥ*]

Definition of the broken plural: It is that plural, the singular form of which does not remain sound, like:

رِجَالٌ

"Men"

and,

مَسَاجِدُ

"Mosques"

Note: The three letter [*thulāthī*] nouns are made into broken plurals as sanctioned by comman usage [*samāᶜī*], there is no involvement of fixed scales [*qiyās*]. However, in the four letter [*rubāᶜī*] and the five letter [*khumāsī*] nouns, the broken plurals are made on the scale of فَعَالِلُ like جَعْفَرٌ to جَعَافِرُ, and جَحْمَرِشٌ to جَحَامِرُ (the fifth letter is hidden).

Definition of the sound plural: It is that plural, the singular of which remains sound, and it is of two types:

1. Plural masculine [*jamᶜ mudhakkar*]
2. Plural feminine [*jamᶜ mu'annath*]

Definition of plural masculine: It is that plural which has the letter *wāw* preceded by a *ḍamma* and a *nūn* with a *fatḥa*, like:

مُسْلِمُوْنَ

"Muslim men"

Or it has the letter *yā'* which is preceded by a *kasra* and a *nūn* with a *fatḥa*, like:

مُسْلِمِيْنَ

"Muslim men"

Definition of plural feminine: It is that plural which has an additional *alif* and *tā'*, like:

مُسْلِمَاتٌ

"Muslim women"

The types of plural from the aspect of its meaning are of two types:

1. Plural of paucity [*jamᶜ al-qilla*]
2. Plural of abundance [*jamᶜ al-kathra*]

Definition of the plural of paucity: It is that plural which is expressed for less than ten individuals. It has four scales;

1. اَكْلُبٌ like اَفْعُلٌ
2. اَقْوَالٌ like اَفْعَالٌ
3. اَعْوِنَةٌ like اَفْعِلَةٌ
4. غِلْمَةٌ like فِعْلَةٌ

Remember, the sound plural masculine and sound plural feminine without the ال particle are also included in the plural of paucity, like مُسْلِمُوْنَ and مُسْلِمَاتٌ.

Definition of the plural of abundance: It is that plural which is expressed for ten or more individuals.

With the exclusion of the scales of the plural of paucity, the rest of the scales are for the plural of abundance.

KEY WORDS

- جَمْعٌ تَكْسِيْرٌ - broken plural
- جَمْعٌ تَصْحِيْحٌ - sound plural
- ثُلَاثِيْ - three letter word
- رُبَاعِيْ - four letter word
- خُمَاسِيْ - five letter word
- جمعُ مُذَكَّرٌ - plural masculine
- جَمْعُ مُؤَنَّثٌ - plural feminine
- جَمْعُ الْقِلَّةِ - plural of paucity
- جَمْعُ الْكَثْرَةِ - plural of abundance

LESSON 9
Declination

The noun has three declinations:

1. Nominative [*raf*ʿ]
2. Accusative [*naṣb*]
3. Genetive [*jarr*]

The declinable noun from the consideration of declination is sixteen types, the detail of which follows:

1. The singular, sound declinable noun [*ism mufrad munṣarif ṣaḥīḥ*], like:

زَيْدٌ

"Zayd"

2. The singular declinable in the place of the sound [*mufrad munṣarif jārī majrā ṣaḥīḥ*], like:

دَلْوٌ

"Bucket"

3. The delinable, broken plural [*jam*ʿ *mukassar munṣarif*], like:

رِجَالٌ

"Men"

These three nouns in the nominative state are with a *ḍamma*, and in the accusative state with a *fatḥa*, and in the genitive state with a *kasra*, like:

جَاءَنِي زَيْدٌ وَ دَلْوٌ وَ رِجَالٌ

"Zayd, and a bucket, and men came to me"

رَأَيْتُ زَيْدًا وَ دَلْوًا وَ رِجَالاً

"I saw Zayd, and a bucket, and men"

مَرَرْتُ بِزَيْدٍ وَ دَلْوٍ وَ رِجَالٍ

"I passed by Zayd, and a bucket, and men"

4. The sound plural feminine [*jam*ʿ *mu'annath sālim*], like:

مُسْلِمَاتٌ

"Muslim women"

This noun in the nominative state is with a *ḍamma*, and in the accusative state and genitive state with a *kasra*, like:

جَاءَنِيْ مُسْلِمَاتٌ

"The Muslim women came to me"

رَاَيْتُ مُسْلِمَاتٍ

"I saw the Muslim women"

مَرَرْتُ بِمُسْلِمَاتٍ

"I passed by the Muslim women"

5. Partially declinable [*ghayr munṣarif*]. This is that noun which has two causes from the causes of *manʿ al-ṣarf*. The causes of *manʿ al-ṣarf* are nine[9]:

- Change [*ʿadl*], like: عُمَرُ "ʿUmar"
- Description [*waṣf*], like: اَحْمَرُ "Red"
- Femininity [*ta'nīth*], like: طَلْحَةُ "Ṭalḥa"
- Proper name [*maʿrifa*], like: زَيْنَبُ "Zaynab"
- Non-Arab name [*ʿujma*], like: اِبْرَاهِيْمُ "Ibrāhīm"
- Plurality [*jamʿ*], like: مَسَاجِدُ "Mosques"
- Compounds [*tarkīb*], like: مَعْدِيْكَرَبُ "Maʿdikarab"
- Scale of a verb [*wazn al-fiʿl*], like: اَحْمَدُ "Aḥmad"
- Additional *alif* and *nūn* [*alif nūn zā'idatān*], like: عِمْرَانُ "ʿImrān"

This noun in the nominative state is with a *ḍamma*, and in the accusative and genitive state with a *fatḥa*, like:

9 These causes will be further discussed in LESSON 19, Allāh willing. —Ed.

جَاءَ عُمَرُ

"ʿUmar came"

رَاَيْتُ عُمَرَ

"I saw ʿUmar"

مَرَرْتُ بِعُمَرَ

"I passed by ʿUmar"

6. The six augmentative words [*asmā' sitta mukabbara*], and these are:

اَخٌ – اَبٌ – حَمٌ – هَنٌ – فَمٌ – ذُوْمَالٍ

When these nouns are not dual or plural, and when these nouns are possessed by another noun other than the *yā'* of the speaker [*yā' al-mutakallim*], then these nouns in the nominative state are with a *wāw*, and in the accusative state with an *alif*, and in the genitive state with a *yā'*, like:

جَاءَ اَبُوْكَ

"Your father came"

رَاَيْتُ اَبَاكَ

"I saw your father"

مَرَرْتُ بِاَبِيْكَ

"I passed by your father"

7. A dual noun [*tathniyya*], like:

رَجُلَانِ

"Two men"

8. Both [for masculine and feminine], like:

كِلَا

"Both [male]"

كِلْتَا

"Both [female]"

The following rule is only applicable when these two nouns are possessed by a pronoun.

9. Two, like:

إِثْنَانِ

"Two [masculine]"

إِثْنَتَانِ

"Two [feminine]"

These three nouns in the nominative state are with an *alif* with the vowel 'a' before it, and the accusative and genitive state are with the letter *yā'* with the vowel 'a' before it, like:

جَاءَ رَجُلَانِ وَ كِلَاهُمَا وَ اِثْنَانِ

"Two men, both of them, and two of them came"

رَأَيْتُ رَجُلَيْنِ وَ كِلَيْهِمَا وَ اِثْنَيْنِ

"I saw two men, both of them, and two of them"

مَرَرْتُ بِرَجُلَيْنِ وَ كِلَيْهِمَا وَ اِثْنَيْنِ

"I passed by two men, both of them, and two of them"

10. Sound plural masculine [*jamʿ mudhakkar sālim*], like:

مُسْلِمُونَ

"Muslim men"

11. The word أُوْلُوْ, meaning, "Possessors".

12. The numbers:

عِشْرُوْنَ

"Twenty"

upto

تِسْعُوْنَ

"Ninety"

These nouns in the nominative state are with a *wāw* with the letter before it with the vowel 'u', and in the accusative and genitive state with a *yā'* with the letter before it with the vowel 'i', like:

جَاءَنِيْ مُسْلِمُوْنَ وَ اُوْلُوْ مَالٍ وَ عِشْرُوْنَ رَجُلاً

"The Muslims, and the possessors of wealth, and twenty men came to me"

رَاَيْتُ مُسْلِمِيْنَ وَ اُوْلِيْ مَالٍ وَ عِشْرِيْنَ رَجُلاً

"I saw the Muslims, and the possessors of wealth, and twenty men"

مَرَرْتُ بِمُسْلِمِيْنَ وَ اُوْلِيْ مَالٍ وَ عِشْرِيْنَ رَجُلاً

"I passed by the Muslims, and the possessors of wealth, and twenty men"

13. The shortened noun [*ism maqṣūr*]. This is that noun which has a shortened *alif*, like: مُوسىٰ and اَلْمُوْسىٰ—which means a blade and not the name of our Master, Prophet Mūsā ﷺ.

14. Any noun other than the sound plural masculine, which is possessed by the *yā'* of the speaker, like:

كِتَابِيْ

"My book"

Both of these two nouns in their nominative state are pronounced with an unspoken *ḍamma*, and in the accusative state with an unspoken *fatḥa*, and in the genitive state with an unspoken *kasra*, like:

جَاءَ مُوْسىٰ وَ كِتَابِيْ

"Mūsā and my book came"

رَاَيْتُ مُوْسىٰ وَ كِتَابِيْ

"I saw Mūsā and my book"

مَرَرْتُ بِمُوْسىٰ وَ كِتَابِيْ

"I passed by Mūsā and my book"

15. The defective noun [*ism manqūṣ*]. This is that noun which at the end is a *yā'* with the vowel 'i' before it, like:

اَلْقَاضِيْ

"The judge"

This noun in its nominative state is with an unspoken *ḍamma*, and in its accusative state with a spoken *fatḥa*, and in its genitive state with an unspoken *kasra*, like:

جَاءَ الْقَاضِيْ

"The judge came"

رَاَيْتُ الْقَاضِيَ

"I saw the judge"

مَرَرْتُ بِالْقَاضِيْ

"I passed by the judge"

16. The sound plural masculine [*jamʿ mudhakkar sālim*] when it is possessed by the *yā'* of the speaker, like:

مُسْلِمِيَّ

"My Muslims"

This noun in the nominative state is with an unspoken *wāw*, and in the accusative and genitive state with a spoken *yā'*, like:

جَاءَنِي مُسْلِمِيَّ

"My Muslims came to me"

رَأَيْتُ مُسْلِمِيَّ

"I saw my Muslims"

مَرَرْتُ بِمُسْلِمِيَّ

"I passed by my Muslims"

Note: مُسْلِمِيَّ in جَاءَنِي مُسْلِمِيَّ was originally مُسْلِمُوْنِ, because of the annexation, the *nūn* was dropped and the *wāw* and *yā'* were joined, because the first *wāw* was silent [*sākin*]. It turned into a *yā'*, and the two *yā'* letters were combined and became مُسْلِمِيَّ. Then the *ḍamma* of the *mīm* turned into a *kasra* and it became مُسْلِمِيَّ.

KEY WORDS

- اِسْمٌ مُفْرَدٌ مُنْصَرِفٌ صَحِيْحٌ - singular, sound declinable noun
- مُفْرَدٌ مُنْصَرِفٌ جَارِيْ مَجْرَى صَحِيْحٌ - singular, declinable in the place of the sound
- جَمْعٌ مُكَسَّرٌ مُنْصَرِفٌ - the declinable, broken plural
- جَمْعُ مُؤَنَّثٌ سَالِمٌ - sound plural feminine
- غَيْرُ مُنْصَرِفٍ - partially declinable
- أَسْمَاءُ السِّتَّةِ الْمُكَبَّرَةِ - the six augmentative words
- تَثْنِيَةٌ - a dual noun
- جَمْعُ مُذَكَّرٌ سَالِمٌ - sound plural masculine
- الْإِسْمُ الْمَقْصُوْرُ - the shortened noun
- الْإِسْمُ الْمَنْقُوْصُ - the defective noun

LESSON 10

The Imperfect Tense & its Declination

The imperfect tense [*fiʿl muḍāriʿ*] has three states:

1. Nominative [*rafʿ*]
2. Accusative [*naṣb*]
3. Jussive [*jazm*]

In terms of declination changes, the imperfect tense is four types;

1. Sound [*ṣaḥīḥ*], which is not feminine, second person, singular, or dual, or plural, like:

نَضْرِبُ
"We hit"

أَضْرِبُ
"I hit"

يَضْرِبُ
"He hit"

تَضْرِبُ
"She hit"

Its nominative state is with a *ḍamma*, its accusative state is with a *fatḥa*, and its jussive state is with a *sākin*, like:

هُوَ يَضْرِبُ
"He hit"

لَنْ يَضْرِبَ
"He will not hit"

لَمْ يَضْرِبْ
"He did not hit"

2. Singular defective with a *yā'* and *wāw* [*mufrad nāqiṣ wāwī/yāyī*], which is not dual or plural, like:

يَرْمِي
"He throws" [defective with a *yā'*]

يَغْزُوْ
"He invades" [defective with a *wāw*]

Its nominative state is with an unspoken *ḍamma*, its accusative state is with a spoken *fatḥa*, and its jussive state is with the hiding of the last letter [*lām kalima*], like:

لَمْ يَغْزُ وَ لَمْ يَرْمِ

"He did not invade and he did not throw"

لَنْ يَغْزُوَ وَ يَرْمِيَ

"He will not invade and he will not throw"

هُوَ يَغْزُوْ وَ يَرْمِيْ

"He invades and he throws"

3. Deficient with an *alif* [*nāqiṣ alifī*], which is not plural, dual, or second person singular feminine, like:

يَرْضىٰ

"He is pleased"

Its nominative state is with an unspoken *ḍamma*, its accusative state is with an unpoken *fatḥa*, and its jussive state is with the hiding of the last letter, like:

لَمْ يَرْضَ

"He was not pleased"

لَنْ يَرْضىٰ

"He will not be pleased"

هُوَ يَرْضىٰ

"He is pleased"

4. Plural, dual, and singular feminine second person, inclusive of sound and non-sound verbs, like:

يَضْرِبَانِ

"Them two [males] hit"

يَضْرِبُوْنَ

"They all [males] hit"

تَضْرِبِيْنَ

"You [female] hit"

Its nominative state is with the establishment of the *nūn* [*thubūt al-nūn*]. In the dual it would be:

هُمَا يَضْرِبَانِ وَيَغْزُوَانِ وَيَرْمِيَانِ وَيَرْضَيَانِ

"Them two [males] hit, and invade, and throw, and are pleased"

In the plural masculine it would be:

هُمْ يَضْرِبُوْنَ وَ يَغْزُوْنَ وَيَرْمُوْنَ وَيَرْضَوْنَ

"They all [males] hit, and invade, and throw, and are pleased"

In the singular feminine second person it would be:

اَنْتِ تَضْرِبِيْنَ وَ تَغْزِيْنَ وَ تَرْمِيْنَ وَ تَرْضَيْنَ

"You [female] hit, and invade, and throw, and are pleased"

In the accusative and jussive states, it is with the hiding of the *nūn* [*ḥadhf al-nūn*]. In the dual it would be:

لَمْ يَضْرِبَا وَلَمْ يَغْزُوا وَلَمْ يَرْمِيَا وَلَمْ يَرْضِيَا

"Them two [males] did not hit, and did not invade, and did not throw, and were not pleased"

لَنْ يَضْرِبَا وَلَنْ يَغْزُوا وَلَنْ يَرْمِيَا وَلَنْ يَرْضِيَا

"Them two [males] will not hit, and will not invade, and will not throw, and will not be pleased"

In the plural masculine it would be:

لَمْ يَضْرِبُوا وَلَمْ يَغْزُوا وَلَمْ يَرْمُوا وَلَمْ يَرْضَوْا

"They all [males] did not hit, and did not invade, and did not throw, and were not pleased"

لَنْ يَضْرِبُوا وَلَنْ يَغْزُوا وَلَنْ يَرْمُوا وَلَنْ يَرْضَوْا

"They all [males] will not hit, and will not invade, and will not throw, and will not be pleased"

In the singular feminine second person it would be:

لَمْ تَضْرِبِي وَلَمْ تَغْزِي وَلَمْ تَرْمِي وَلَمْ تَرْضِي

"You [female] did not hit, and did not invade, and did not throw, and were not pleased"

لَنْ تَضْرِبِي وَلَنْ تَغْزِي وَلَنْ تَرْمِي وَلَنْ تَرْضِيَ

"You [female] will not hit, and will not invade, and will not throw, and will not be pleased"

KEY WORDS

- صَحِيْحٌ - sound
- مُفْرَدٌ نَاقِصٌ وَاوِيٌّ/ يَائِيٌّ - singular defective with a *yā'* and *wāw*
- نَاقِصٌ أَلِفِيٌّ - deficient with an *alif*

LESSON 11
Regents

Regents [ʿ*awāmil*] are two types:

1. Literal regent [ʿ*āmil lafẓī*]
2. Meaning based regent [ʿ*āmil maʿnawī*]

The literal regent is three types:

1. Active particles [*ḥurūf ʿāmila*]
2. Active verbs [*afʿāl ʿāmila*]
3. Active nouns [*asmāʾ ʿāmila*]

The active particles are two types:

1. Particles that affect nouns
2. Particles that affect verbs of the present tense

The active particles for nouns are five types, and these are:

1. Genetive prepositions [*ḥurūf jār*], these particles enter upon a noun and give it the genitive state like:

الـمَـالُ لِزَيْدٍ

"The wealth is for Zayd"

These particles are seventeen in total:

With	بَاءُ
Oath [with Allāh's name]	تَاءُ
From	مِنْ
Towards	إِلَى
Until	حَتَّى
In	فِي
For	لَامُ
Few	رُبَّ
Oath	وَاوُ القَسَمِ
From	عَنْ
Upon	عَلَى
Like/Similar to	كَافُ التَّشْبِيهِ
Since	مُذْ وَمُنْذُ
Except	خَاشَا وَحَلَا وعَدَا

2. Verb like particles [*ḥurūf mushabbaha bi al-fiʿl*], these are six particles in total:

إِنَّ

"Indeed/verily"

أَنَّ

"That"

كَأَنَّ

"As if"

لَكِنَّ

"But"

لَيْتَ

"If only"

لَعَلَّ

"Perhaps"

These particles have a noun [*ism*] which is in the accusative state and information [*khabar*] which is in the nominative state, like:

إِنَّ زَيْداً قَائِمٌ

"Indeed Zayd is standing"

In this example, زَيْداً is the noun of إِنَّ and قَائِمٌ is the information of إِنَّ.

Note: إِنَّ and أَنَّ are for actualisation [*taḥqīq*], whereas كَأَنَّ is used as a particle for similie [*ḥarf al-tashbīh*]. لَكِنَّ is for expcetion [*istidrāk*], لَيْتَ is for wish [*tamannī*], and لَعَلَّ is for hope [*tarajjī*].

3. The *mā* and *lā* that are similar to *laysa*[10] [*mā wa lā al-mushabbihatān bi laysa*]. Both of these do the action of *laysa* which is to give their noun the nominative state and to give their information the accusative state, like:

مَا زَيْدٌ قَائِماً

"Zayd is not standing"

زَيْدٌ is the noun [*ism*] of مَا and قَائِماً is the information [*khabar*] of مَا.

10 The word لَيْسَ [*laysa*] means 'not'. The actions of this word will be further discussed in LESSON 15, Allāh willing. —Ed.

4. The *lām* which negates a category [*lām li nafy al-jins*]. The detail of the action of the *lām* which negates a category:

A – The noun of *lām* for the most part is possessed [*muḍāf*] and in the accusative state and its information is in the nominative state, like:

لَا غُلَامَ رَجُلٍ ظَرِيْفٌ فِي الدَّارِ

"There is no slave of a man staying in the house"

B – If the noun of the *lām* which negates a category is singular and indefinite then it will be fixated upon the *fatḥa* vowel, like:

لَا رَجُلَ فِي الدَّارِ

"There is no man in the house"

C – If a definite noun [*ism maʿrifa*] comes after the *lām* and it is followed by another definite noun, then repeating the *lām* would be necessary and it would be annulled of any action [*mulghā ʿan al-ʿamal*]. This noun therefore, because of the fact that it is the beginning [*mubtada'*], it will be in the nominative state, like:

لَا زَيْدٌ عِنْدِيْ وَلَا عَمْرٌو

"Zayd is not with me, nor is ʿAmr"

D – If an indefinite [*nakira*], singular noun comes after the *lām*, and then a *lām* with another noun which is indefinite is repeated, then it is permissible to read it in five ways:

- لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِالله
- لَا حَوْلٌ وَ لَا قُوَّةٌ إِلَّا بِالله
- لَا حَوْلٌ وَ لَا قُوَّةَ إِلَّا بِالله
- لَا حَوْلَ وَ لَا قُوَّةٌ إِلَّا بِالله
- لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِالله [11]

5. The particles of proclamation [*ḥurūf al-nidā'*], these are five particles. Whatever these particles enter upon are known as the proclaimed [*munādā*]:

- يَا
- اَيَا
- هَيَا
- اَيْ
- أَ « هَمْزَةٌ مَفْتُوْحَةٌ »

If the proclaimed is possessed, or if it is similar to being possessed [*mushābih al-muḍāf*], or if it is indefinite and non-specific [*nakira ghayr muᶜayyan*] then it will be in the accusative state. An example for it being possessed:

يَا عَبْدَ الله

"O servant of Allāh"

11 The phrase لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِالله means, 'There is no strength, nor might except with Allāh'. It has been mentioned in a Prophetic report on the authority of Abū Mūsā ﷺ, who said:

> "The Messenger of Allāh ﷺ said [to him], 'Say! 'There is no strength, nor might, except with Allāh', for indeed it is a pearl from the pearls of Paradise.'"

Reported by al-Bukhārī, Muslim, Abū Dāwūd, al-Tirmidhī, al-Nasā'ī and Ibn Māja. By abundantly reciting this phrase, one can abstain from sins by the ennablement of Allāh. —Ed.

An example for it being similar to the possessed:

يَا طَالِعاً جَبَلاً

"O ascender of the mountain"

Or for instance, a blind man calls someone by saying:

يَا رجُلاً خذْ بِيَدِيْ

"O man! Hold me by the hand"

If the proclaimed is singular and definite, then it will be fixated upon the sign of the nominative state [*mabnī ᶜalā ᶜalāma al-rafᶜ*], like:

يَا زَيْدُ

"O Zayd"

يَا زَيْدَانِ

"O two Zayds"

يَا مُسْلِمُوْن

"O Muslims"

يَا مُوْسى

"O Mūsā"

يَا قَاضِي

"O judge"

Note: The particles اَيْ and اَ «هَمْزَةٌ مَفْتُوْحَةٌ» are for calling upon somebody who is close [*munādā qarīb*], while اَيَا and هَيَا are for calling upon somebody who is far [*munādā baʿīd*]. The particle يَا is general to both.

KEY WORDS

- عَامِل لَفْظِي - literal regent
- عَامِل مَعْنَوِي - meaning based regent
- حُرُوْفٌ عَامِلَةٌ - active particles
- اَفْعَالٌ عَامِلَةٌ - active verbs
- اَسْمَاءٌ عَامِلَةٌ - active nouns
- حُرُوْفٌ جَارَّةٌ - genitive prepositions
- حُرُوْفٌ مُشَبَّهَةٌ بِالْفِعْلِ - verb like particles
- مَا وَ لَا الْمُشَبَّهَتَانِ بِلَيْسَ - the *mā* and *lā* that are similar to *laysa*
- لَامُ لِنَفْيِ الْجِنْسِ - the *lām* which negates a category
- حُرُوْفُ النِّدَاءِ - the particles of proclamation
- الْمُنَادَىٰ - the proclaimed

LESSON 12

Particles that affect the Imperfect Tense

The particles that affect the imperfect tense [*fiʿl muḍāriʿ*] are two types:

1. Accusative particles [*ḥurūf nāṣiba*]
2. Jussive particles [*ḥurūf jāzima*]

The accusative particles are those particles which give the accusative state to the imperfect tense. They are four in total:

1. اَنْ - When this particle is adjoined to the imperfect tense, it gives the meaning of the root word [*maṣdar*] and for this reason it is known as '*an maṣdariyya*', like:

أُرِيْدُ اَنْ تَقُومَ

"I want you to stand"

In the meaning of: أُرِيْدُ قِيَامَكَ.

2. لَنْ - This particle enters before the imperfect tense and emphasises the negation as well as making it specific to the future [*mustaqbil*], like:

لَنْ يَخْرُجَ زَيْدٌ

"Zayd will never leave"

3. كَيْ - This particle explains the cause of the verb before its reason [*ʿilla*], like:

اَسْلَمْتُ كَيْ اَدْخُلَ الْجَنَّةَ

"I became Muslim so that I enter Paradise"

4. اِذَنْ - Its example is like:

اِذَنْ اُكْرِمَكَ

"Then I shall be hospitable to you"

When replying to:

اَنَا آتِيْكَ غَداً

"I shall come tomorrow"

Note: After six particles the particle *an* is presumed and it gives the accusative state to the imperfect tense:

- After حَتّٰى like:

مَرَرْتُ حتّٰى أَدْخُلَ الْبَلَدَ

"I passed by until I entered the country"

- After the *lām* of denial [*lām al-jaḥd*], like:

﴿ وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمْ ﴾

﴿*And it is not for Allāh to punish them*﴾

[al-Anfāl: 33]

- The أَوْ which comes in the meaning of إلى or اَنْ or اِلَّا like:

لَاَلْزَمَنَّكَ أَوْ تُعْطِيَنِيْ حَقِّيْ

"I oblige you to give me my right"

- After the morphological conjunction [*wāw al-ṣarf*][12], like:

لَا تَأْكُلِ السَّمَكَ وَ تَشْرَبَ اللَّبَنَ

"Do not eat fish and drink milk"

- After لامُ كَيْ like:

أَسْلَمْتُ لِاَدْخُلَ الْجَنَّةَ

"I became Muslim so that I enter Paradise"

- The *fā* which comes after as an answer for the following six things; the imperative/order [*amr*], the prohibition [*nahy*], interrogation/quetioning [*istifhām*], negation [*nafī*], wish [*tamannī*] and request [*ʿarḍ*].

The jussive particles are those particles that give the jussive state to the imperfect tense. These are five particles:

1. لَمْ which comes in the meaning of 'did not', like:

لَمْ يَنْصُرْ

"He did not help"

12 The morphological conjunction [*wāw al-ṣarf*] is also known as the conjunction of joining [*wāw al-jam'*]. Linguists from the school of Kūfa tend to refer to it as *wāw al-ṣarf*, as opposed to *wāw al-jam'*. —Ed.

2. لَمَّا which comes in the meaning of 'not yet', like:

لَمَّا يَنْصُرْ

"He has not helped yet"

3. The *lām* of order [*lām al-amr*], like:

لِيَنْصُرْ

"He should help"

4. The *lām* of prohibition [*lām al-nahy*], like:

لَا تَنْصُرْ

"[You] Do not help"

5. The conditional *in* [*in sharṭiyya*], like:

إِنْ تَنْصُرْ أَنْصُرُ

"If you help, I shall help"

Note: *In* always enters upon two sentences, like:

إِنْ تَضْرِبْ اَضْرِبْ

"If you hit, I shall hit"

The first sentence is termed as the condition [*sharṭ*], and the second sentence is termed the result [*jazā'*] (or reply to the condition [*jawāb al-sharṭ*]).

This particle is for the future even if it enters upon the past tense, like:

إِنْ ضَرَبْتُ

"If I were to hit"

Also, in this case the jussive state in ضَرَبْتُ is presupposed as the past tense is fixated.

When the result of the condition is a nominal sentence, or an order, or a prohibition, or supplication, then it is necessary to bring the letter *fā'* for the result, like:

إِنْ اَكْرَمْتَنِيْ فَجَزَاكَ اللهُ خَيراً

"If you are hospitable to me, then Allāh may reward you with goodness"

KEY WORDS

- الحُرُوفُ النَّاصِبَةُ - accusative particles
- الحُرُوفُ الجَازِمَةُ - jussive particles
- لَامُ الجَحْدِ - the *lām* of denial
- وَاوُ الصَّرْفِ - morphological conjunction
- شَرْطٌ - condition
- جَزَاءٌ - result

LESSON 13
Effective Verbs

It should be known that there is no such thing as a verb which is a non-regent [*ghayr ʿāmila*], as every verb is a regent. From the aspect of its effectiveness [*ʿamal*], a verb is two types:

1. Active tense [*fiʿl maʿrūf*]
2. Passive tense [*fiʿl majhūl*]

The action of the active tense:
Whether the active tense is intransitive [*lāzim*] or transitive [*mutaʿaddī*], it will give the subject [*fāʿil*] the nominative state, like:

قَامَ زَيْدٌ

"Zayd stood"

and,

ضَرَبَ عَمْرٌو

"ʿAmr hit"

The subject is defined as that noun which is preceded by a verb and that verb is related [*mansūb*] to the noun. The establishment of the verb is accompanied by that noun, like the word زَيْدٌ in the following example:

ضَرَبَ زَيْدٌ ضَرْبًا

"Zayd hit (with) a striking"

The active tense will also give six nouns the accusative state:

1. The absolute object [*mafʿūl muṭlaq*], like:

قَامَ زَيْدٌ قِيَامًا

"Zayd stood standing"

and,

ضَرَبَ زَيْدٌ ضَرْبًا

"Zayd hit (with) a striking"

The absolute object is defined as that root word [*maṣdar*] that comes after a verb and the root word comes in the same meaning as the verb, like ضَرْبًا and قِيَامًا in the following examples:

ضَرَبْتُ ضَرْبًا

"I hit (with) a striking"

قُمْتُ قِيَامًا

"I stood standing"

2. The contained object [*mafʿūl fī-hi*], like:

صُمْتُ يَوْمَ الْجُمُعَةِ

"I fasted on Friday"

جَلَسْتُ فَوْقَكَ

"I sat upon you"

The contained object is defined as that noun in which the verb took place. It is also known as the adverb [*ẓarf*] and these are of two types; the adverb for time [*ẓarf zamān*], like the word يَوْم in صُمْتُ يَوْمَ الْجُمُعَةِ, and the adverb for place [*ẓarf makān*], like the word عِنْدَكَ in جَلَسْتُ عِنْدَكَ.

3. The accompanying object [*mafʿūl maʿ-hu*], like:

جَاءَ الْبَرْدُ والْجُبَّاتِ أيْ مَعَ الْجُبَّاتِ

"Winter came and the overcoats, meaning, with the overcoats"

The accompanying object is defined as that noun which comes after *wāw* in the meaning of 'with' [*maʿ*], like the word الْجُبَّاتِ in جَاءَ الْبَرْدُ والْجُبَّاتِ أيْ مَعَ الْجُبَّاتِ.

4. The object of reason [*mafʿūl la-hu*], like:

قُمْتُ إكْرَامًا لِزَيْدٍ

"I stood in order to honour to Zayd"

ضَرَبْتُهُ تأْدِيبًا

"I hit him to discipline him"

The object of reason is defined as that noun which indicates upon the reason of the previously mentioned verb, like the word إكْرَامًا in قُمْتُ إكْرَامًا لِزَيْدٍ.

5. The state [*ḥāl*], like:

جَاءَ زَيْدٌ رَاكِبًا

"Zayd came whilst riding"

The state is defined as that indefinite noun which tells the state of the subject or object or both of them, like:

ضَرَبْتُ زَيْدًا مَشْدُوْدًا

"I hit Zayd severely"

جَاءَ زَيْدٌ رَاكِبًا

"Zayd came whilst riding"

لَقِيْتُ زَيْدًا رَاكِبَيْنِ

"I met Zayd whilst we both were riding"

Note: The subject and object are called the possessor(s) of the state [*dhū al-ḥāl*] and this is predominantly definite. If it is indefinite, then the state is placed before [*muqaddam*] the possessor of the state, like:

جَاءَنِيْ رَاكِبًا رَجُلٌ

"A man came to me whilst riding"

Sometimes the state may be a sentence, like:

رَأَيْتُ الْأَمِيْرَ و هُوَ رَاكِبٌ

"I saw the commander and he was riding"

6. The clarification [*tamyīz*] is that clarification which removes vagueness [*ibhām*] from a subject when related to a verb, like:

طَابَ زَيْدٌ نَفْسًا

"Zayd was pleased himself"

The clarification is defined as that noun which removes vagueness from a number [*ʿadad*], weight [*wazn*], a measurement [*qadr*], and a surface area [*masāḥa*], like:

عِنْدِيْ رِطْلٌ زَيْتًا

"I have a pound of oil"

مَا فِي السَّمَاءِ قَدْرُ رَاحَةٍ سَحَابًا

"There is not in the sky a handspan of clouds"

عِنْدِيْ قَفِيْزَانِ بُرًّا

"I have two cafizs[13] of wheat"

If the verb is transitive then it gives the object [*mafʿūl bi-hi*] the accusative state, like:

ضَرَبَ زَيْدٌ عَمْرًا

"Zayd hit ʿAmr"

While the intransitive does not do this.

13 The cafiz [*qafiz*] is an old, dry measure which was used to measure items such as wheat, oats, barley and maize. It is very similar to a bushel (bsh. or bu.) found in the imperial unit system, however, differs in the amount it can hold. The amount varied from country to country, but modern Egyptians have estimated its value to approximately 16 kg (just below half of the bushel at 36 kg). —Ed.

The object is defined as that noun upon which the verb of the subject takes place, like ضَرَبَ زَيْدٌ عَمْرًا.

Note: A sentence is complete with a verb and subject, and that is why it is said:

اَلْمَنْصُوبَاتُ فَضْلَةٌ

"The accusative is additional"

The subject is two types:

1. Apparent [*muẓhar*], like:

ضَرَبَ زَيْدٌ

"Zayd hit"

2. Pronoun [*muḍmar*]

The pronoun subject is two types:

1. The distinct [*bāriz*], like:

ضَرَبْتُ

"I hit"

2. The hidden [*mustatar*], like:

زَيْدٌ ضَرَبَ

"Zayd hit"

The subject of ضَرَبَ is the pronoun هُوَ which is hidden in it.

There are some rulings which relate to the verb. If the subject is the genuine feminine [*mu'annath haqīqī*], or a feminine pronoun, then it is necessary to have a feminine verb, like:

قَامَتْ هِنْدٌ / هِنْدٌ قَامَتْ

"Hind stood"

If the subject is an apparent noun [*ism ẓāhir*], or the non-genuine feminine [*mu'annath ghayr haqīqī*], or a broken plural, then the verb can be either masculine or feminine, like:

قَالَ الرِّجَالُ / الرِّجَالُ قَالَ

"The men said"

طَلَعَ الشَّمْسُ / طَلَعَتِ الشَّمْسُ

"The sun rose"

The action of the passive tense:
Rather than giving the subject the nominative state, it gives the nominative state to the object [*mafʿūl bi-hi*]. The rest of the objects are given the accusative state like:

ضُرِبَ زَيْدٌ يَوْمَ الْجُمُعَةِ اَمَامَ الْاَمِيْرِ ضَرْبًا شَدِيْدًا فِي دَارِهِ تأديبًا وَ الْخَشَبَةَ

"Zayd was hit on Friday in front of the commander with a severe striking in his house in order to discipline him and with a piece of wood"

Remember, the passive tense is also known as the verb whose subject is not named [*fiʿl mā lam yusamma fāʿil-hu*].

The deputy of the subject [*nā'ib fāʿil*] is also known as the object of the verb which does not name its subject [*mafʿūl mā lam yusamma fāʿil-hu*].

KEY WORDS

- فِعْلٌ مَعْرُوفٌ - active tense
- فِعْلٌ مَجْهُولٌ - passive tense
- مَفْعُولٌ بِهِ - object
- مَفْعُولٌ مُطْلَقٌ - absolute object
- مَفْعُولٌ فِيْهِ - contained object
- مَفْعُولٌ مَعَهُ - accompanying object
- مَفْعُولٌ لَهُ - object of reason
- حَالٌ - state
- تَمْيِيْزٌ - clarification
- مُتَعَدِّي/لَازِم - transitive/instransitive

LESSON 14

Transitive Verbs

There are four types of transitive verbs:

1. That transitive verb which only requires one object [*mafʿūl bi-hi*], like:

ضَرَبَ زَيْدٌ عَمْرًا

"Zayd hit ʿAmr"

2. That transitive verb which has two objects, however it is permissible to hide [*ḥadhf*] one of them, like:

أَعْطَيْتُ زَيْدًا دِرْهَمًا

"I gave Zayd a dirham"

This can also be read as أَعْطَيْتُ زَيْدًا.

In أَعْطَيْتُ, it is better to make the first object the deputy of the subject rather than the first object—making any of the objects as a deputy of the subject is permissible in the verb أُعْطِيْتُ.

3. That transitive verb which has two objects and hiding any one of the two is impermissible. This takes place in the verbs of the heart [*afʿāl al-qulūb*], like:

عَلِمْتُ زَيْداً فَاضِلًا

"I knew Zayd was virtuous"

ظَنَنْتُ زَيْداً عَالِمًا

"I thought Zayd was a scholar"

The second object of the verb and the third object, object of reason and accompanying object cannot take place [*qā'im maqām*] of the subject. Apart from these, the rest of the objects can be the deputies of the subject.

The verbs of the heart are the following:

عَلِمْتُ

"I knew

حَسِبْتُ

"I supposed"

خِلْتُ

"I imagined"

زَعَمْتُ

"I deemed"

رَأَيْتُ

"I saw/thought"

وَجَدْتُ

"I found/perceived"

ظَنَنْتُ

"I thought"

4. That transitive verb which has three objects, like:

اَعْلَمَ اللهُ زَيْدًا عَمْرًا فَاضِلًا

"Allāh informed Zayd that ʿAmr is a scholar"

The verbs which require three objects are the following:

اَعْلَمَ

"To inform"

أَرَىٰ

"To demonstrate/show"

أَنْبَاَ

"To inform/notify/announce"

أَخْبَرَ

"To inform/report"

خَبَّرَ

"To inform"

نَبَّاَ

"To inform"

حَدَّثَ

"To tell/relate/speak to"

Note: The objects which have been discussed are in reference to the *mafʿūl bi-hi*.

KEY WORDS

- حَذْفٌ - hide
- أَفْعَالُ الْقُلُوبِ - verbs of the hearts
- قَائِمٌ مَقَامَ - in place of
- نَائِبُ الْفَاعِلِ - the deputy of the subject

LESSON 15
Anomalous Verbs

The deficient verbs [*af ʿāl nāqiṣa*] are sixteen in total:

كَانَ
"Is/was"

صَارَ
"Became"

عَادَ
"To return"

ظَلَّ
"Became in the day"

بَاتَ
"Became in the night"

أَصْبَحَ
"Became in the morning"

أَضْحَىٰ
"Became in the mid-morning"

أَمْسَىٰ
"Became in the evening"

آضَ
"To return/become"

غَدَا
"To become/grow"

رَاحَ
"To leave"

مَا زَالَ
"To continue to be/to do"

مَا إِنْفَكَّ
"To continue"

مَا بَرِحَ
"To remain"

مَا فَتِئَ
"To remain"

مَا دَامَ
"As long as/so long as"

لَيْسَ

"Not"

The verbs do not become a sentence with the subject alone, rather they are in need of the information [*khabar*], and this is why they are called deficient verbs. These verbs enter upon the nominal sentence. They give the noun [*ism*] the nominative state and the information the accusative state, like:

كَانَ زَيْدٌ قَائِمًا

"Zayd was standing"

The nominative is termed as the *ism* of كَانَ and the accusative is termed as the *khabar* of كَانَ. The rest of the verbs are analysed in the same way.

Note: Some of the verbs join with the subject alone and become a complete sentence, like:

كَانَ مَطَرٌ

"It rained"

In this sentence, كَانَ would come in the meaning of حَصَلَ (to attain), so therefore meaning 'it rained'. In such a case it is termed as the complete *kāna* [*kāna tāma*]. Sometimes كَانَ is additional.

The verbs of proximity [*af'āl muqāraba*] are four:

عَسَى

"Maybe/perhaps"

كَادَ

"Almost"

كَرَبَ

"To worry"

أَوْشَكَ

"To be about to"

These verbs enter upon the nominal sentence and like كَانَ, they give the nominative state to the noun and the accusative state to the information. However, the difference here is that the information is always the imperfect tense, whether with the prefix of أَنْ, like:

عَسَى زَيْدٌ أَنْ يَخْرُجَ

"Maybe Zayd is to leave"

Or without the prefix of أَنْ, like:

عَسَى زَيْدٌ يَخْرُجُ

It can also be that the imperfect tense with أَنْ become the subject of عَسَى and there is no need for the information, like:

عَسَى أَنْ يَخْرُجَ

In this case, the أَنْ and the imperfect tense come in the meaning of the root word in place of the nominative [*maḥall al-raf'*].

The verbs of praise and dispraise [*afʿāl al-madḥ wa al-dhamm*] are four:

نِعْمَ

"Wonderful/excellent"

بِئْسَ

"What an evil [...]"

حَبَّذَا

"How nice [...]"

سَاءَ

"To be bad"

From these, نِعْمَ and حَبَّذَا are for praise and بِئْسَ and سَاءَ are for dispraise.

The noun that comes after the subject of these verbs is called the specified with praise [*makhṣūṣ bi al-madḥ*] or specified with dispraise [*makhṣūṣ bi al-dhamm*].

It is conditional for the subject of the verbs of praise and dispraise that it have the prefix of *lām* [*muʿarraf bi al-lām*], like:

نِعْمَ الرَّجُلُ زَيْدٌ

"What an excellent man Zayd is!"

Or it be annexed to that which has the prefix of *lām*, like:

نِعْمَ صَاحِبُ الْقَوْمِ زَيْدٌ

"What an excellent person of the community Zayd is!"

In some of the cases, the subject can be a hidden pronoun which has a clarification [*tamyīz*] which is indefinite and in the accusative state, like:

نِعْمَ رَجُلًا زَيْدٌ

In this example, the subject is the pronoun هُوَ which is hidden in the verb, and رَجُلًا because it is the clarification which is in the accusative state due to the vagueness of هُوَ.

In حَبَّذَا زَيْدٌ, حَبَّ is the verb of praise, ذَا is its subject and زَيْدٌ is the specified with praise. The same is applied to the following examples:

بِئْسَ الرجُلُ زَيْدٌ

"What an evil man Zayd is!"

سَاءَ الرَجُلُ زَيْدٌ

"How bad of a man Zayd is!"

The verbs of surprise [*afʿāl al-taʿajjub*]:
For every root word of a three root letter word [*thulāthī mujarrad*], there are two forms [*ṣīgha*] for the verbs of surprise:

1. مَا أَفْعَلَهُ, like:

مَا اَحْسَنَ زَيْداً

"What is more beautiful than Zayd?"

This was originally:

أَيُّ شَيْءٍ أَحْسَنَ زَيْدًا

In this, مَا is in the place of the nominative because of it being at the beginning [*mubtada'*]. أَحْسَنَ being the information of the beginning is also in the place of the nominative. The subject of the verb is هُوَ which is hidden (in the verb) and زَيْدًا is its object.

2. أَفْعِلْ بِهِ, like:

أَحْسِنْ بِزَيْدٍ

"Zayd is beautiful"

In this example, أَحْسِنْ is in the imperative form [*ṣīgha al-amr*] and in the meaning of the information. The original expression is:

أَحْسَنَ زَيْدٌ أَيْ صَارَ ذَا حُسْنٍ

"Zayd is beautiful, meaning, he became a possessor of beauty"

The letter بِ is additional.

KEY WORDS

- أَفْعَالٌ نَاقِصَةٌ - deficient verbs
- أَفْعَالُ الْمُقَارَبَةِ - verbs of proximity
- أَفْعَالُ الْمَدْحِ وَالذَّمِّ - verbs of praise and dispraise
- مَخْصُوصٌ بِالْمَدْحِ - specified with praise
- مَخْصُوصٌ بِالذَّمِّ - specified with dispraise
- أَفْعَالُ التَّعَجُّبِ - verbs of surprise

LESSON 16
Effective Nouns

Effective nouns [*asmā' ʿāmila*] are eleven types:

1. The conditional nouns [*asmā' sharṭiyya*] come in the meaning of إِنْ and these are nine:

مَنْ

"Whoever"

أَيْنَ

"Wherever"

مَا

"Whatever"

مَتَى

"Whenever"

أَيٌّ

"Whichever"

أَنَّى
"Wherever"

إِذْمَا
"Whenever"

حَيْثُمَا
"Wherever"

مَهْمَا
"Whenever"

These nouns give the jussive state to the imperfect tense, like:

مَنْ تَضْرِبْ أَضْرِبْ
"Whoever you hit, I shall hit"

أَيْنَ تَجْلِسْ أَجْلِسْ
"Wherever you sit, I shall sit"

مَا تَفْعَلْ أَفْعَلْ
"Whatever you do, I shall do"

مَتَى تَقُمْ أَقُمْ
"Whenever you stand, I shall stand"

أَيُّ شَيْءٍ تَأْكُلْ آكُلْ
"Whichever thing you eat, I shall eat"

أَنَّى تَكْتُبْ أَكْتُبْ
"Wherever you write, I shall write"

إِذْمَا تُسَافِرْ أُسَافِرْ
"Whenever you travel, I shall travel"

حَيْثُمَا تَقْصِدْ أَقْصِدْ
"Wherever you go, I shall go"

مَهْمَا تَقْعُدْ أَقْعُدْ
"Whenever you sit, I shall sit"

2. Verbal nouns [*asmā' al-af'āl*] which come in the meaning of the past tense, like:

هَيْهَاتَ
"Too far"

شَتَّانَ
"To go far"

سَرْعَانَ
"To go quick"

It gives the noun the nominative state because it is its subject, like:

هَيْهَاتَ يَوْمُ الْعِيْدِ
"The day of ʿId is too far"
meaning,

بَعُدَ يَوْمُ الْعِيْدِ

"The day of ʿĪd is far away"

3. Verbal nouns in the meaning of the imperative verb in the second person [*amr ḥāḍir*], like:

رُوَيْدَ

"Leave"

حَيَّهَلَ

"Come"

بَلْهَ

"Leave (let him do as he pleases)"

عَلَيْكَ

"Commit to/obligate"

دُوْنَكَ

"Take"

هَا

"Take"

It gives the noun the accusative state because it is its object [*mafʿūl bi-hi*], like:

رُوَيْدَ زَيْدًا

"Leave Zayd"

meaning,

أَمْهِلْهُ

"Delay him!"

4. The subject [*ism al-fāʿil*] in the meaning of the present [*ḥāl*] or future [*istiqbāl*]. This noun has the same action as the active verb [*fiʿl maʿrūf*] with the condition that the word before it is what the subject depends on. That word would either be the beginning of a nominal sentence [*mubtada'*], like:

زَيْدٌ قَائِمٌ أَبُوْهُ

"Zayd's father is standing"

and,

زَيْدٌ ضَارِبٌ أَبُوهُ عَمْرًا

"Zayd's father is hitting ʿAmr"

Or it will be qualifiable [*mawṣūf*], like:

مَرَرْتُ بِرَجُلٍ ضَارِبٍ أَبُوهُ بَكْرًا

"I passed by a man who's father was hitting Bakr"

Or it will be a conjunction [*mawṣūl*], like:

جَاءَنِيْ الْقَائِمُ أَبُوهُ

"His father came to me who was standing"

and,

جَاءَنِيْ الضَارِبُ أَبُوهُ بَكْرًا

"His father came to me who hit Bakr"

Or it will be a possessor of the state [*dhū al-ḥāl*], like:

جَاءَنِيْ زَيْدٌ رَاكِبًا فَرَسًا غُلَامُهُ

"Zayd's servant came to me whilst he was riding a horse"

Or the subject will be preceded by the *hamza* of interrogation/questioning [*istifhām*], like:

أَضَارِبٌ زَيْدٌ عَمْرًا

"Did Zayd hit ʿAmr"

Or preceded by a particle of negation [*ḥarf al-nafy*], like:

مَا قَائِمٌ زَيْدٌ

"Zayd is not standing"

In all of these examples, the action of ضَارِبٌ and قَائِمٌ is that of the verbs ضَرَبَ and قَامَ.

5. The object [*ism al-mafʿūl*] in the meaning of the present or future. This noun has the same action as the passive tense [*fiʿl majhūl*] with the condition that it is dependent upon one of those six things (which have been mentioned for the subject), like:

زَيْدٌ مَضْرُوبٌ أَبُوهُ

"Zayd's father was hit"

عَمْرٌو مُعْطَىً غُلَامُهُ دِرْهَمًا

"ʿAmr's servant was given a Dirham"

بَكْرٌ مَعْلُومٌ إِبْنُهُ فَاضِلًا

"Bakr's son knew a lot"

خَالِدٌ مُخْبَرٌ إِبْنُهُ عَمْرًا فَاضِلًا

"Khālid's son was informed that ʿAmr was virtuous"

In these examples, the words مَضْرُوبٌ, مُعْطَىً, مَعْلُومٌ and مُخْبَرٌ have the same action as the verbs ضُرِبَ, أُعْطِيَ, عُلِمَ and أُخْبِرَ.

6. The assimilated adjective [*al-ṣifa al-mushabbaha*]. The action of these nouns is similar to their verbs but with the conditions mentioned previously, like:

زَيْدٌ حَسَنٌ غُلَامُهُ

"Zayd is nice to his servant"

In which the action of حَسَنٌ is the same as the verb حَسُنَ (meaning, it gives the nominative state to its subject).

7. The superlative noun [*ism al-tafḍīl*]. This noun is used in three ways:

- With مِنْ, like:

زَيْدٌ أَفْضَلُ مِنْ عَمْرٍو

"Zayd is better than ʿAmr"

- With the *lām* of acquainting [*lām al-taʿrīf*], like:

جَاءَنِيْ زَيْدٌ الْأَفْضَلُ

"Zayd, the best, came to me"

- With attribution [*iḍāfa*], like:

زَيْدٌ أَفْضَلُ الْقَوْمِ

"Zayd is the best of the community"

The action of the superlative noun is upon its subject, for instance, in أَفْضَلُ the hidden pronoun هُوَ is its subject.

8. The root word [*maṣdar*]. This noun does the same action as its verb with the condition that it is not the absolute object [*mafʿūl muṭlaq*], for instance:

أَعْجَبَنِي ضَرْبُ زَيْدٍ عَمْرًا

"It surprised me that Zayd hit ʿAmr"

9. The attributed noun [*ism muḍāf*]. This noun gives its possessor [*muḍāf ilay-hi*] the genetive state, like:

جَاءَنِيْ غُلَامُ زَيْدٍ

"Zayd's servant came to me"

It should be made clear that the text originally read غُلَامٌ لِزَيْدٍ, but the genetive particle [*ḥarf al-jarr*] was hidden.

10. The complete noun [*ism tām*]. This noun gives its clarification [*tamyīz*] to the accusative state. For this noun to be complete, there are six ways:

- At the end of the noun there is a spoken *tanwīn* [*tanwīn lafẓ(an)*], like:

مَا فِي السَّمَاءِ قَدْرُ رَاحَةٍ سَحَابًا

"There is not in the sky a handspan of clouds"

- There is a hidden *tanwīn* [*tanwīn taqdīr(an)*] in the noun, like:

عِنْدِيْ أَحَدَ عَشَرَ رَجُلًا

"With me are eleven men"

and,

زَيْدٌ أَكْثَرُ مِنْكَ مَالًا

"Zayd has more wealth than you"

- It is has the *nūn* of duality [*nūn al-tathniyya*] at the end, like:

عِنْدِيْ قَفِيزَانِ بُرًّا

"I have two cafizs of wheat"

- It has the *nūn* of plurality [*nūn al-jamʿ*] attached to it, like:

﴿ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴾

﴿*Shall we inform you who shall be the greatest failures by their works?*﴾ [al-Kahf: 103]

- It has the *nūn* which is similar to the *nūn* of plurality, like:

عِنْدِيْ عِشْرُونَ دِرْهَمًا

"I have twenty dirhams"

- It is a possessed noun [*muḍāf*], like:

عِنْدِيْ مِلْؤُهُ عَسَلًا

"I have it full with honey"

11. Nouns alluding to numbers [*asmā' al-kināya li al-ʿadad*]. These are two nouns:

كَمْ

"How many?/how much?

كَذَا

"So-and-so many/so-and-so much"

Then كَمْ is of two types:

- The informative *kam* [*kam khabariyya*]
- The interrogative *kam* [*kam istifhāmiyya*]

From amongst these, the interrogative *kam* gives clarification to the accusative state, like:

كَمْ رَجُلًا عِنْدَكَ

"How many men are with you?"

In the same way, كَذَا gives clarification to the accusative state, like:

عِنْدِيْ كَذَا دِرْهَمًا

"I have so-and-so many dirhams"

The informative *kam* gives its clarification the genetive state, like:

كَمْ مَالٍ أَنْفَقْتُ

"How much wealth have I spent?"

and,

كَمْ دَارٍ بَنَيْتُ

"How many houses have I built?"

Sometimes the clarification of the informative kam is with (a genetive particle), like the saying of the Lord, the Mighty and Majestic:

﴿ وَكَم مِّن مَّلَكٍ فِي ٱلسَّمَٰوَٰتِ ﴾

﴿*And how many angels are there in the heavens* [...]﴾

[al-Najm: 26]

KEY WORDS

- أَسْمَاءٌ شَرْطِيَّةٌ - conditional nouns
- أَسْمَاءُ الْأَفْعَالِ - verbal nouns
- حَالٌ - present
- مُسْتَقْبِلٌ - future
- الصِّفَةُ الْمُشَبَّهَةُ - assimilated adjective
- إِسْمُ التَّفْضِيلِ - superlative noun

- إِسْمٌ تَامٌ - the complete noun
- أَسْمَاءُ الْكِنَايَةِ لِلْعَدَدِ - nouns alluding to numbers
- كَمْ خَبَرِيَّةٌ - the informative *kam*
- كَمْ إِسْتِفْهَامِيَّةٌ - the interrogative *kam*

LESSON 17
Semantical Regents

The semantical regents [*ʿawāmil maʿnawiyya*] are two types:

1. The beginning of a nominal sentence [*ibtidāʾ*]. This means when a noun is empty of any literal regent [*ʿāmil lafẓī*], it gives the nominative state to the beginning [*mubtadaʾ*] and the information [*khabar*], like:

زَيْدٌ قَائِمٌ

"Zayd is standing"

In this example, زَيْدٌ is the beginning and قَائِمٌ is the information, both of them are in the nominative state because of the beginning of the nominal sentence [*ibtidāʾ*].

Note: The regent in the beginning is اِبْتِدَاءٌ (meaning, the starting), as for the regent in the information, then there are two schools/opinions [*madhāhib*]. The first school states that اِبْتِدَاءٌ is the regent in the beginning and the regent in the information is the beginning. The second school states that the beginning and the information are regents affecting each other.

2. The imperfect tense [*fiʿl mudāriʿ*] which is empty of the jussive and accusative particles. This gives the nominative state to the imperfect tense, like:

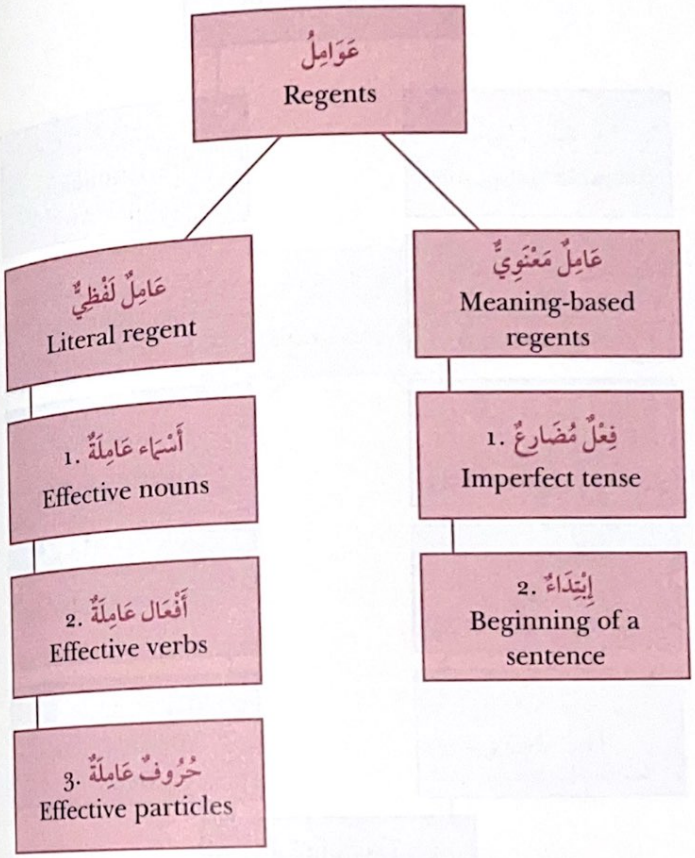
يَضْرِبُ زَيْدٌ

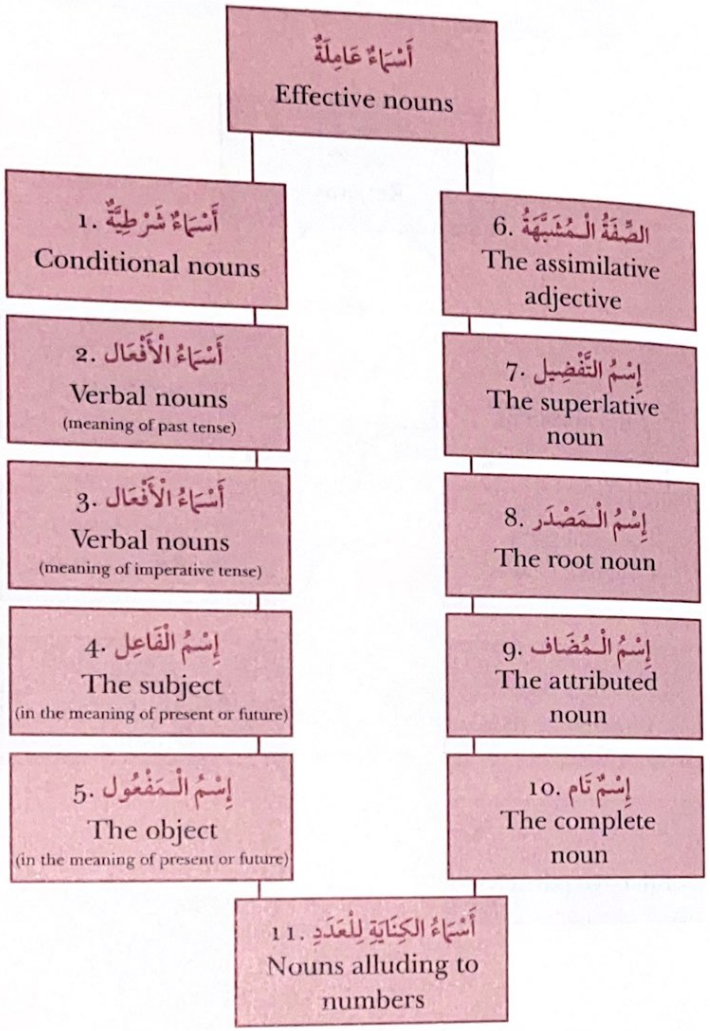
"Zayd hit"

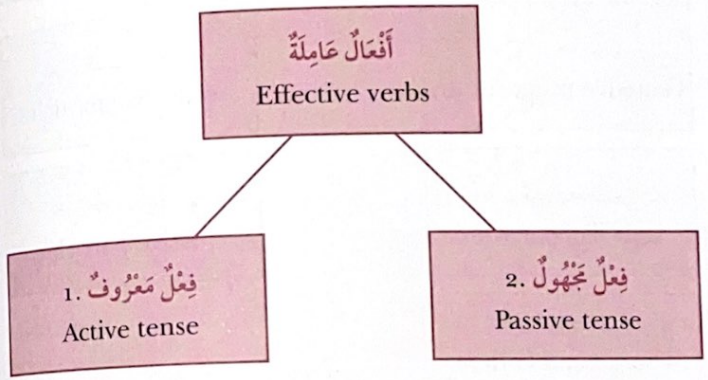
The word يَضْرِبُ is in the nominative state because it is empty of the accusative and jussive.

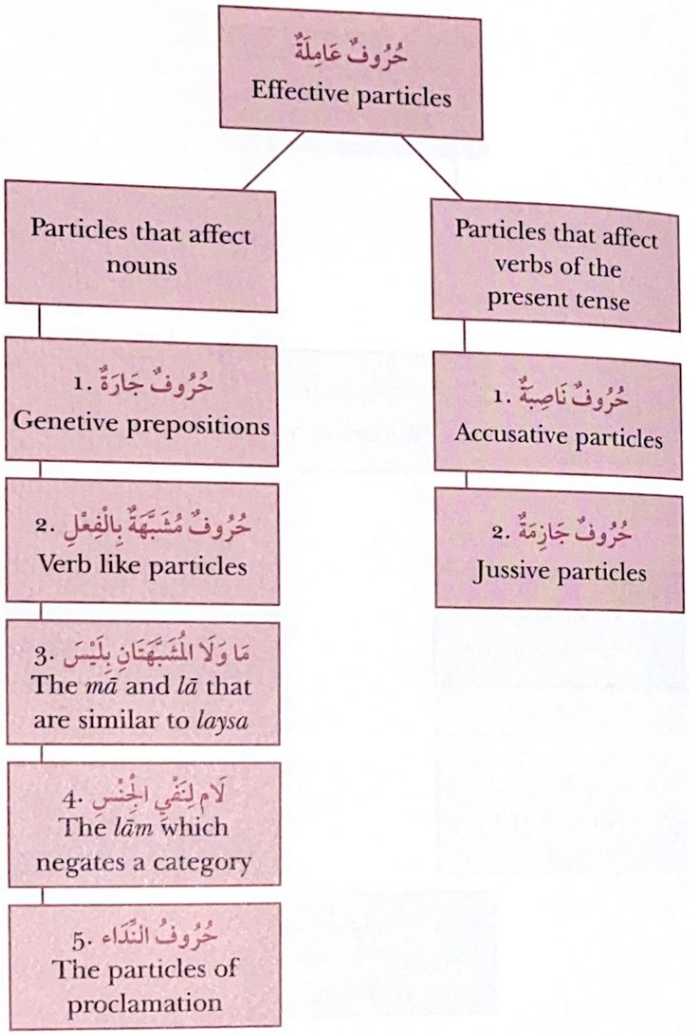
KEY WORDS

- عَوَامِلُ مَعْنَوِيَّةٌ - semantical regents
- إِبْتِدَاءٌ - beginning of a nominal sentence
- عَامِلٌ لَفْظِيٌّ - literal regent
- مَذَاهِبُ - schools
- نَاصِبٌ - the accusative
- جَازِمٌ - the jussive




أَسْمَاءٌ عَامِلَةٌ
Effective nouns
1. أَسْمَاءٌ شَرْطِيَّةٌ
Conditional nouns
2. أَسْمَاءُ الْأَفْعَال
Verbal nouns
(meaning of past tense)
3. أَسْمَاءُ الْأَفْعَال
Verbal nouns
(meaning of imperative tense)
4. إِسْمُ الْفَاعِل
The subject
(in the meaning of present or future)
5. إِسْمُ الْمَفْعُول
The object
(in the meaning of present or future)
6. الصِّفَةُ الْمُشَبَّهَةُ
The assimilative adjective
7. إِسْمُ التَّفْضِيل
The superlative noun
8. إِسْمُ الْمَصْدَر
The root noun
9. إِسْمُ الْمُضَاف
The attributed noun
10. إِسْمٌ تَام
The complete noun
11. أَسْمَاءُ الكِنَايَةِ لِلْعَدَدِ
Nouns alluding to numbers


أَفْعَالٌ عَامِلَةٌ
Effective verbs
1. فِعْلٌ مَعْرُوفٌ
Active tense
2. فِعْلٌ مَجْهُولٌ
Passive tense



LESSON 18
The Followers

A follower [*tābiᶜ*] is every second word that follows the opposite word prior to it in its declination [*iᶜrāb*] in one direction. The first word (prior to the follower) is known as the followed [*matbūᶜ*]. The ruling relating to the follower is that it always follows the followed in its declination.

There are five types of followers:

1. The adjective [*ṣifa*] is that follower that indicates [*dalāla*] upon a meaning found in the essence of the followed, like:

جَاءَنِيْ رَجُلٌ عَالِمٌ

"A scholarly man came to me"

Or it indicates upon a meaning that is connected to the followed, like:

جَاءَنِي رَجُلٌ حَسَنٌ غُلَامُهُ

"His servant, a beautiful man, came to me"

The first type of adjective is in accordance with the followed in ten things, and they are; definite

[*taʿrīf*], indefinite [*tankīr*], masculinity [*tadhkīr*], femininity [*taʾnīth*], singularity [*ifrād*], duality [*tathniyya*], plurality [*jamʿ*], the nominative state [*rafʿ*], the accusative state [*naṣb*], and the genetive state [*jarr*], like:

عِنْدِيْ رَجُلٌ عَالِمٌ، وَرَجُلَانِ عَالِمَانِ، وَرِجَالٌ عَالِمُونَ، وَإِمْرَأَةٌ عَالِمَةٌ، وَإِمْرَأَتَانِ عَالِمَتَانِ، وَنِسْوَةٌ عَالِمَاتٌ

"With me is a scholarly man, and two scholarly men, and (three or more) scholarly men, and a scholarly woman, and two scholarly women, and (three or more) scholarly women"

The second type of adjective is in accordance with the followed in five things; definite, indefinite, the nominative state, the accusative state, and the genetive state, like:

جَاءَنِيْ رَجُلٌ عَالِمٌ أَبُوهُ

"A scholarly man's father came to me"

Note: Remember that the adjective of an indefinite can be an informative sentence, in such a case, it is necessary for the sentence to contain a pronoun [*ḍamīr*] that refers to the indefinite, like:

جَاءَنِيْ رَجُلٌ أَبُوهُ عَالِمٌ

"A man, who's father is a scholar, came to me"

2. Emphasis [*taʾkīd*] is that follower which emphasises the inclusivesness and attribution of the followed, which as a result leaves no doubt for the

listener. There are two types of emphasis:

- The literal emphasis [*taʾkīd lafẓī*] is that emphasis that is done with repetition of the word [*takrār al-lafẓ*], like:

زَيْدٌ زَيْدٌ قَائِمٌ

"Zayd is most definitely standing!"

and,

إِنَّ إِنَّ زَيْداً قَائِمٌ

"Verily, Zayd is standing"

- The semantical emphasis [*taʾkīd maʿnawī*] is that emphasis that comes with eight words, they are as follows:

أَبْصَعُ

"Entirely"

أَبْتَعُ

"Entirely"

أَكْتَعُ

"Entirely"

أَجْمَعُ

"Entirely"

كُلٌّ

"All"

كِلَا

"Both (male)"

كِلْتَا

"Both (female)"

عَيْنٌ

"Exact"

نَفْسٌ

"Oneself"

Like:

جَاءَنِي الْقَوْمُ كُلُّهُمْ أَجْمَعُوْنَ وَ أَكْتَعُوْنَ وَ أَبْتَعُوْنَ و أَبْصَعُوْنَ

"The community came to me, all of them entirely"

جَاءَنِيْ الزَّيْدَانِ كِلَاهُمَا وَ الْهِنْدَانِ كِلْتَاهُمَا

"Both of the two Zayds and both of the two Hinds came to me"

جَاءَنِيْ زَيْدٌ نَفْسُهُ

"Zayd came to me himself"

جَاءَنِيْ الزَّيْدَانِ أَنْفُسُهُمَا

"The two Zayds came to me themselves"

جَاءَنِيْ الزَّيْدُونَ أَنْفُسُهُمْ

"The (three or more) Zayds came to me themselves"

Note: The word عَيْنٌ is used in the same way as the word نَفْسٌ is used. Also, the words أَبْصَعُ, أَبْتَعُ and أَكْتَعُ are all followers of أَجْمَعُ and therefore, these three will never come without أَجْمَعُ or before it.

3. The substitute, appositional substantive [*badal*] is that follower which is intended by attribution (by the verb or that which is similar to a verb [*shibh al-fiʿl*]). There are four types of substitutes:

- The complete substitute [*badal al-kull*] is that substitute, the meaning of which is the very essence of the substituted [*mubdal min-hu*], like:

جَاءَنِيْ زَيْدٌ أَخُوْكَ

"Your brother, Zayd came to me"

- The partial substitute [*badal al-baʿḍ*] is that substitute which indicates upon a part of the substituted, like:

ضُرِبَ زَيْدٌ رَأْسُهُ

"Zayd's head was hit"

- The inclusive substitute [*badal al-ishtimāl*] is that substitute which indicates to an attach-

ment [*mutaʿalliq*] of the substituted, like:

سُلِبَ زَيْدٌ ثَوْبُهُ

"Zayd's garment was stolen"

- The substitute of a mistake [*badal al-ghalaṭ*] is that substitute that is mentioned after a mistake, like in the following example:

مَرَرْتُ بِرَجُلٍ حِمَارٍ

"I passed by a man, rather, a donkey"

4. The apposition by a particle [*ʿaṭaf bi-ḥarf*] is that follower which comes after the particle of conjunction [*ḥarf al-ʿaṭaf*] and with the followed being intended [*maqṣūd*] with the attribution, like:

جَاءَنِيْ زَيْدٌ وَ عَمْرٌو

"Zayd and ʿAmr came to me"

This is also known as the successive conjunction [*ʿaṭaf nasaq*]. The conjunctive particles are ten in total and their explanation is coming, Allāh willing.

5. The explicative apposition [*ʿaṭaf bayān*] is that follower which is not an adjective that clarifies its followed, like:

أَقْسَمَ بِاللهِ أَبُوْحَفْصٍ عُمَرُ

"Abū Ḥafṣ ʿUmar took an oath with Allāh"

This happens when the agnomen [*kunya*] is not as popular as the proper name [*ʿalam*]; however, when the followed is well known with the agnomen, then the order is reversed, like:

جَاءَنِيْ زَيْدٌ أَبُو عَمْرٍو

"Zayd Abū ʿAmr came to me"

KEY WORDS

- تَابِعٌ - follower
- مَتْبُوْعٌ - followed
- صِفَةٌ - adjective
- تَأْكِيْدٌ - emphasis
- تَأْكِيْدٌ لَفْظِيٌّ - the literal emphasis
- تَأْكِيْدٌ مَعْنَوِيٌّ - the semantical emphasis
- بَدَلٌ - the substitute, appositional substantive
- بَدَلُ الْكُلِّ - the complete substitute
- بَدَلُ الْبَعْضِ - the partial substitute
- بَدَلُ الْإِشْتِمَالِ - the inclusive substitute
- بَدَلُ الْغَلَطِ - the substitute of a mistake
- عَطْفٌ بِحَرْفٍ - the apposition by a particle
- حَرْفُ الْعَطْفِ - the particle of conjunction
- عَطْفُ بَيَانٍ - the explicative apposition
- كُنْيَةٌ - agnomen

LESSON 19

Munṣarif & Ghayr Munṣarif

Definition of *munṣarif*: It is that declinable noun [*ism al-mutamakkin*] which does not have any of the causes which prevent complete declinability [*manᶜ al-ṣarf*].

Definition of *ghayr munṣarif*: It is that declinable noun that has two of the causes which prevent complete declinability. The causes which prevent complete declinability are nine:

1. Change [*ᶜadal*]
2. Descriptive trait [*waṣf*]
3. Femininity [*ta'nīth*]
4. Proper name [*maᶜrifa*]
5. Non-Arab name [*ᶜujma*]
6. Plural [*jamᶜ*]
7. Compound [*tarkīb*]
8. Scale of a verb [*wazn al-fiᶜl*]
9. Additional *alif* and *nūn* [*alif wa nūn zā'idatān*]

Like:

عُمَرُ

This has change and is a proper name.

ثُلُثُ / مَثْلَثُ

This has a descriptive trait and change.

طَلْحَةُ

This has femininity and is a proper name.

زَيْنَبُ

This has semantical femininity and is a proper name.

حُبْلَى

This has one cause; the broken *alif* [*alif maqṣūra*] as a sign of femininity.

حَمْرَاءُ

This has once cause of femininity which is the elongated *alif* [*alif mamdūda*], this takes the place of two causes.

مَسَاجِدُ / مَصَابِيْحُ

This has the cause of the ultimate plural [*jamᶜ muntahā al-jumūᶜ*]. This also takes the place of two causes.

بَعْلَبَكُّ

This is a compound and a proper name.

أَحْمَدُ

This has the causes of scale of a verb and proper name.

سَكْرَانُ

This has the additional *alif* and *nūn* and is a descriptive trait.

عُثْمَانُ

This has the additional *alif* and *nūn* and is a proper name.

إِبْرَاهِيْمُ

This has the causes of foreign name and proper name.

KEY WORDS

- عَدْلٌ - change
- وَصْفٌ - descriptive trait
- تَأْنِيْثٌ - femininity
- مَعْرِفَةٌ - proper name
- عُجْمَةٌ - foreign name
- جَمْعٌ - plural
- تَرْكِيْبٌ - compound
- وَزْنُ الْفِعْلِ - scale of a verb
- أَلِف وَنُوْن زَائِدَتَانِ - additional *alif* and *nūn*

LESSON 20

Non-Active Particles

The non-active particles are sixteen types:

1. The particles of alerting [*ḥurūf al-tanbīh*], these are three:

أَمَا

"Look"

هَا

"Look"

أَلاَ

"See"

2. The particles of affirmation [*ḥurūf al-ījāb*], these are six:

نَعَمْ

"Yes"

بَلَى

"Of course"

أَجَلْ

"Certainly"

إِيْ

"Yes"

جَيْرِ

"Surely/truly"

إِنَّ

"Indeed"

3. The particles of explanation [*ḥurūf al-tafsīr*], these are two:

أَيْ

"Meaning (i.e.)"

أَنْ

"That/to"

Like the saying of the Most High:

﴿ وَنَادَيْنَاهُ أَن يَا إِبْرَاهِيمُ ﴾

﴿*And we called out to him, 'O Ibrahīm!'*﴾

[al-Ṣāffāt: 104]

4. The root word particles [*ḥurūf maṣdariyya*], these are three in total:

أَنَّ ، أَنْ ، مَا

From these, مَا and أَنْ enter upon a verb and then alongside the verb they have the meaning of a root word.

5. The particles of incitement [*ḥurūf al-takhṣīṣ*], these are four:

لَوْمَا

"Had it not been for [...]"

لَوْلَا

"Were it not for [...]"

هَلَّا

"Why didn't you [...]?"

أَلَّا

"Lest"

6. The particles of anticipation [*ḥurūf al-tawaqquᶜ*]. This is قَدْ alone that enters upon the past tense for something actualised [*taḥqīq*] and proximity [*taqrīb*]. It enters upon the imperfect tense for showing decrease [*taqlīl*].

7. The particles of interrogation [*ḥurūf al-istifhām*], these are three particles in total:

هَلْ

"Do [...]?"

أ (هَمْزَة)

"Is [...]?"

مَا

"What [...]?"

8. The particles for deterring [*ḥurūf al-radᶜ*]. This is just كَلَّا which comes for stopping something. Sometimes it comes in the meaning of حَقًّا (truthfully), like:

﴿ كَلَّا سَوْفَ تَعْلَمُونَ ﴾

﴿*Nay, you shall come to know!*﴾ [al-Takāthur: 3]

9. The *tanwīn*, and there are five types:

- The *tanwīn* of authority [*tanwīn al-tamakkun*], like:

زَيْدٌ

"Zayd"

- The indefinite *tanwīn* [*tanwīn al-tankīr*], like:

صَهٍ

"Hush"

which means,

أُسْكُتْ سُكُوْتاً مَّا فِي وَقْتٍ مَّا

"Remain silent; a silence such that may apply/applies at any time"

However, the word صَهْ without the *tanwīn* would mean:

أُسْكُتْ السُّكُوْتَ الْآنَ

"Stay silent now"

- The substitute *tanwīn* [*tanwīn al-ᶜiwaḍ*], like:

يَوْمَئِذٍ

"(On) That day"

- The comparative *tanwīn* [*tanwīn al-muqābala*], like:

مُسْلِمَاتٍ

"Muslim women"

- The melodic *tanwīn* [*tanwīn al-tarannum*] is that *tanwīn* which comes at the end of poetry, like:

أَقِلِّي اللَّوْمَ عَاذِلَ وَالْعِتَابَنْ وَقُوْلِي إِنْ أَصَبْتُ لَقَدْ أَصَابَنْ

"*O critic! Reduce the blame and censure,*
And if I reach propriety; say, he has reached propriety"

Remember, the melodic *tanwīn* enters upon a verb, noun and particle, while the first

four are specific to nouns.

10. The emphatic *nūn* [*nūn al-ta'kīd*]. This is the light *nūn* [*nūn khafīfa*] and the heavy *nūn* [*nūn thaqīla*] which attaches itself to the imperfect tense for emphasis, like:

إِضْرِبَنْ
"Hit!"

and,

إِضْرِبَنَّ
"Go hit!"

11. Additional letters [*ḥurūf zā'ida*], these are eight particles:

أَنْ ، مَا ، إِنْ ، لَام ، بَاء ، كَاف ، مِنْ ، لَا

The last four of these were mentioned in the previous chapter of the genetive particles (LESSON 11).

12. The conditional particles [*ḥurūf sharṭiyya*], these are two particles:

أَمَّا
"As to/as for"

لَوْ
"If"

The particle of أَمَّا is for explanation [*tafsīr*] and bringing the letter ف in its reply [*jawāb*] is necessary, like the saying of Allāh:

﴿ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ۝١٠٥ فَأَمَّا ٱلَّذِينَ شَقُوا۟ فَفِى ٱلنَّارِ ﴾

﴿Some among them are the ill-fated and the fortunate. As for those who are ill-fated, they will be in the Fire.﴾ [al-Hūd: 105 - 106]

﴿ وَأَمَّا ٱلَّذِينَ سُعِدُوا۟ فَفِى ٱلْجَنَّةِ ﴾

﴿As for those who are fortunate, they will be in Paradise.﴾ [al-Hūd: 108]

The particle enters upon two negated [*mutanaffī*] things and it indicates upon the fact by negating the first is negated, like:

﴿ لَوْ كَانَ فِيهِمَآ ءَالِهَةٌ إِلَّا ٱللَّهُ لَفَسَدَتَا ﴾

﴿Had there been within the heavens and earth gods besides Allāh, they both would have been ruined.﴾ [al-Anbiyā': 22]

13. The particle *lawlā*. This also enters upon two things and indicates upon the existence of the second and is dependent upon the first, like:

لَوْلَا عَلِيٌّ لَهَلَكَ عُمَرُ
"If it were not for ʿAlī, ʿUmar would had perished"

14. The *lām* with a *fatḥa* for emphasis [*lām maftūḥa li-ta'kīd*], like:

لَزَيْدٌ أَفْضَلُ مِنْ عَمْرٍو

"Certainly, Zayd is better than ʿAmr"

15. The *mā* in the meaning of 'as long as' [*mā bi-maʿnā mā dāma*], like:

أَقُوْمُ مَا جَلَسَ الْأَمِيْرُ

"Remain standing as long as the commander sits"

16. The conjunctive particles [*ḥurūf al-ʿaṭaf*], these are ten:

أَمْ

"Or"

أَوْ

"Or"

إِمَّا

"Either/whether"

حَتَّى

"Until"

ثُمَّ

"Then"

فَ

"Thus"

وَ

"And"

لَكِن

"But/however"

بَلْ

"Rather"

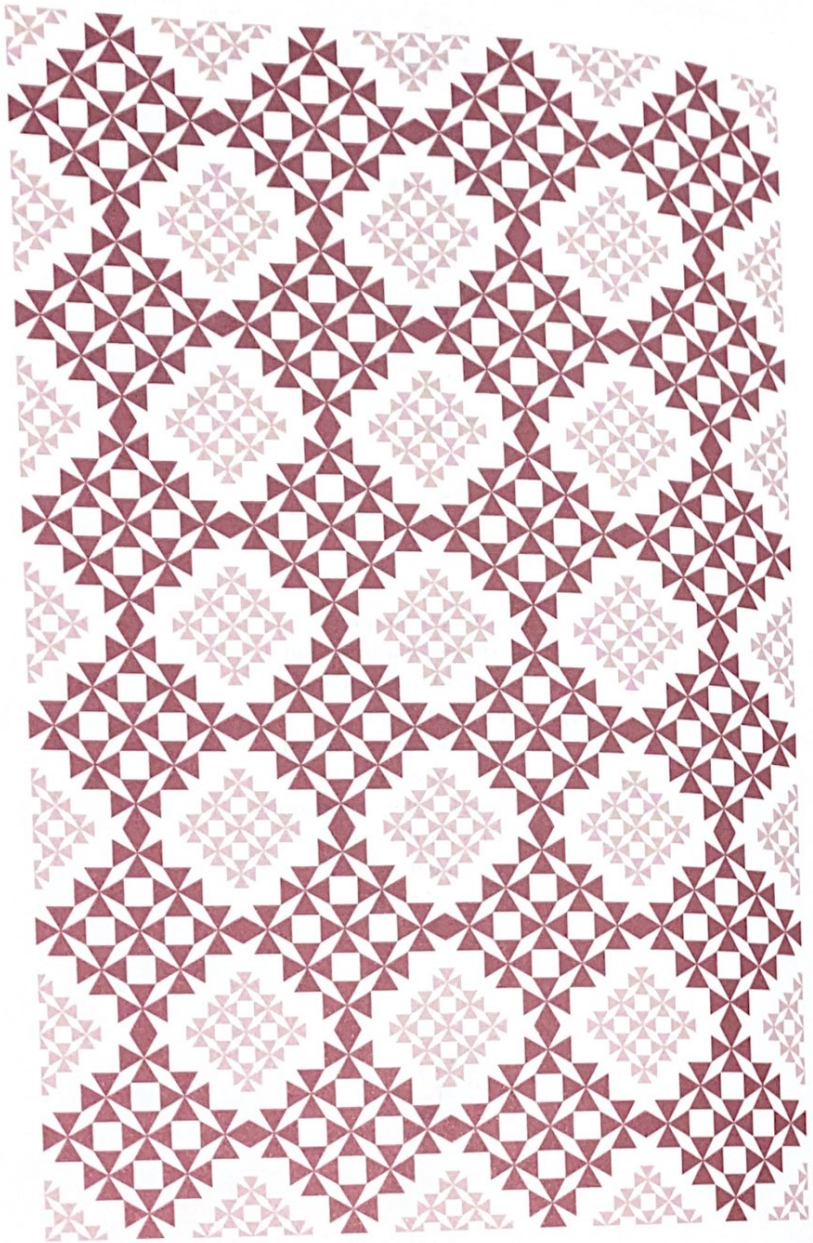
لَا

"No"

KEY WORDS

- حُرُوفُ التَّنْبِيْهِ - particles for alerting
- حُرُوفُ الْإِيْجَابِ - particles for affirmation
- حُرُوفُ التَّفْسِيْرِ - particles for explanation
- حُرُوفٌ مَصْدَرِيَّةٌ - root word particles
- حُرُوفُ التَّحْضِيْضِ - particles of incitement
- حُرُوفُ التَّوَقُّعِ - particles of anticipation
- حُرُوفُ الْإِسْتِفْهَامِ - particles of interrogation
- حُرُوفُ الرَّدْعِ - particles for deterring
- حُرُوفٌ زَائِدَةٌ - additional letters
- حُرُوفٌ شَرْطِيَّةٌ - conditional particles

تمت



Addendum

Definition of the exception [*mustathnā*]: It is that word which comes after إِلَّا or words with the meaning of إِلَّا to show that the word that comes after is exempt of the previous judgement.

The words for the expception are the following:

إِلَّا ، غَيْرَ ، سِوىٰ ، سِوَاء ، حَاشَا ، خَلَا ، عَدَا
مَا خَلَا ، مَا عَدَا ، لَيْسَ ، لَا يَكُون

The exception is of two types:

1. The connected exception [*mustathnā muttaṣil*].
2. The disconnected exception [*mustathnā ghayr muttaṣil*].

Definition of the connected exception [*mustathnā muttaṣil*]: It is that exception made for something that is excluded from a group by إِلَّا and others, like:

جَاءَنِي القَوْمُ إِلَّا زَيْداً

"The people came to me except Zayd"

In the above example, 'Zayd' has been exempted from the judgement applied to the 'people'.

Definition of the disconnected exception [*mustathnā ghayr muttaṣil*]: This is any word which comes after إِلَّا and others that is not excluded from a previous judgement as it was never a part of that previous judgement, like:

جَاءَنِي القَوْمُ إِلَّا حِمَاراً

"The people came to me except the donkey"

The exception has four declensions:

1. In the following scenarios the exception will be in the accusative state:
   A - When the exception is made from speech which is not negation [*nafī*], prohibition [*nahī*] and interrogation [*istifhām*]. Such speech is known as as obligating speech [*kalām mūjib*], like:

   جَاءَنِي القَوْمُ إِلَّا زَيْداً

   "The people came to me except Zayd"

   B - When the exception precedes the excepted [*mustathnū minhu*], like:

   مَا جَاءَنِي إِلَّا زَيْداً أَحَدٌ

   مُسْتَثْنَى مِنْهُ — مُسْتَثْنَى

   "No one came to me except Zayd"

C - Whenever the exception is disconnected it is in the accusative state.

D - When the exception comes after لَيْسَ, مَا خَلَا, مَا عَدَا and لَا يَكُونُ.

E - According to a majority of scholars, when the exception comes after خَلَا and عَدَا, like:

جَاءَنِي القَوْمُ خَلَا زَيْداً وعَدَا عَمْرواً

"The people came to apart from Zayd and ʿAmr"

F - According to some grammarians, when the exception comes after حَاشَا, like:

جَاءَنِي القَوْمُ حَاشَا زَيْداً

"The people came to except Zayd"

2. In the following scenario, it is permitted to read the exception in the accusative state, but also as the appositional substantive [*badal*] for that which preceded it. This is when the speech is an obligating speech and the excepted is mentioned prior, like:

   مَا جَاءَنِي أَحَدٌ إِلَّا زَيْداً

   or,

   مَا جَاءَنِي أَحَدٌ إِلَّا زَيْدٌ

   "No one came to me except Zayd"

3. In the following scenario, the declension of the exception will be in accordance with the regent.

This is when; the exception comes after إِلَّا, or is a part of the non-obligating speech [*kalām ghayr mūjib*] (meaning, it is either negation, prohibition or interrogation), or the excepted is not mentioned. This scenario is known as the empty exception [*mustathnā mufarragh*], like:

مَا جَاءَنِي إِلَّا زَيْدٌ

"Only Zayd came to me"

مَا رَأَيْتُ إِلَّا زَيْداً

"I only saw Zayd"

مَا مَرَرْتُ إِلَّا بِزَيْدٍ

"I only passed by Zayd"

4. In the following scenarios, the exception is in the genetive state:
   A - When the exception occurs after غَيْرَ, سِوَى and سِوَاء, like:

جَاءَنِي الْقَوْمُ غَيْرَ زَيْدٍ وسِوَى زَيْدٍ وسِوَاءَ زَيْدٍ

"The people came to me except Zayd"

   B - The declension of غَيْرَ is the same as the exception that comes after إِلَّا, like:

جَاءَنِي الْقَوْمُ غَيْرَ زَيْدٍ

"The people came to me except Zayd"

جَاءَنِي الْقَوْمُ غَيْرَ حِمَارٍ

"The people came to me except the donkey"

جَاءَنِي الْقَوْمُ غَيْرَ زَيْدٍ الْقَوْمُ

"The people came to me except Zayd"

مَا جَاءَنِي أَحَدٌ غَيْرُ زَيْدٍ

"No one came to me except Zayd"

مَا جَاءَنِي غَيْرُ زَيْدٍ

"Only Zayd came to me"

مَا رَأَيْتُ غَيْرَ زَيْدٍ

"I only saw Zayd"

مَا مَرَرْتُ بِغَيْرِ زَيْدٍ

"I only passed by Zayd"

It should be remebered that the word غَيْرَ has been designated for being an adjective [*ṣifa*] even though sometimes it may be used for exception.

Likewise, the word إِلَّا is designated for exception even though sometimes it is used as an adjective like in the saying of Allāh, the Most High:

﴿ لَوْ كَانَ فِيهِمَآ ءَالِهَةٌ إِلَّا ٱللَّهُ لَفَسَدَتَا ﴾

﴿*Had there been within the heavens and earth gods besides Allāh, they both would have been ruined.*﴾ [al-Anbiyā': 22]

The meaning of إِلَّا اللهَ (besides) would mean غَيْرَ الله (except Allāh) as it does in:

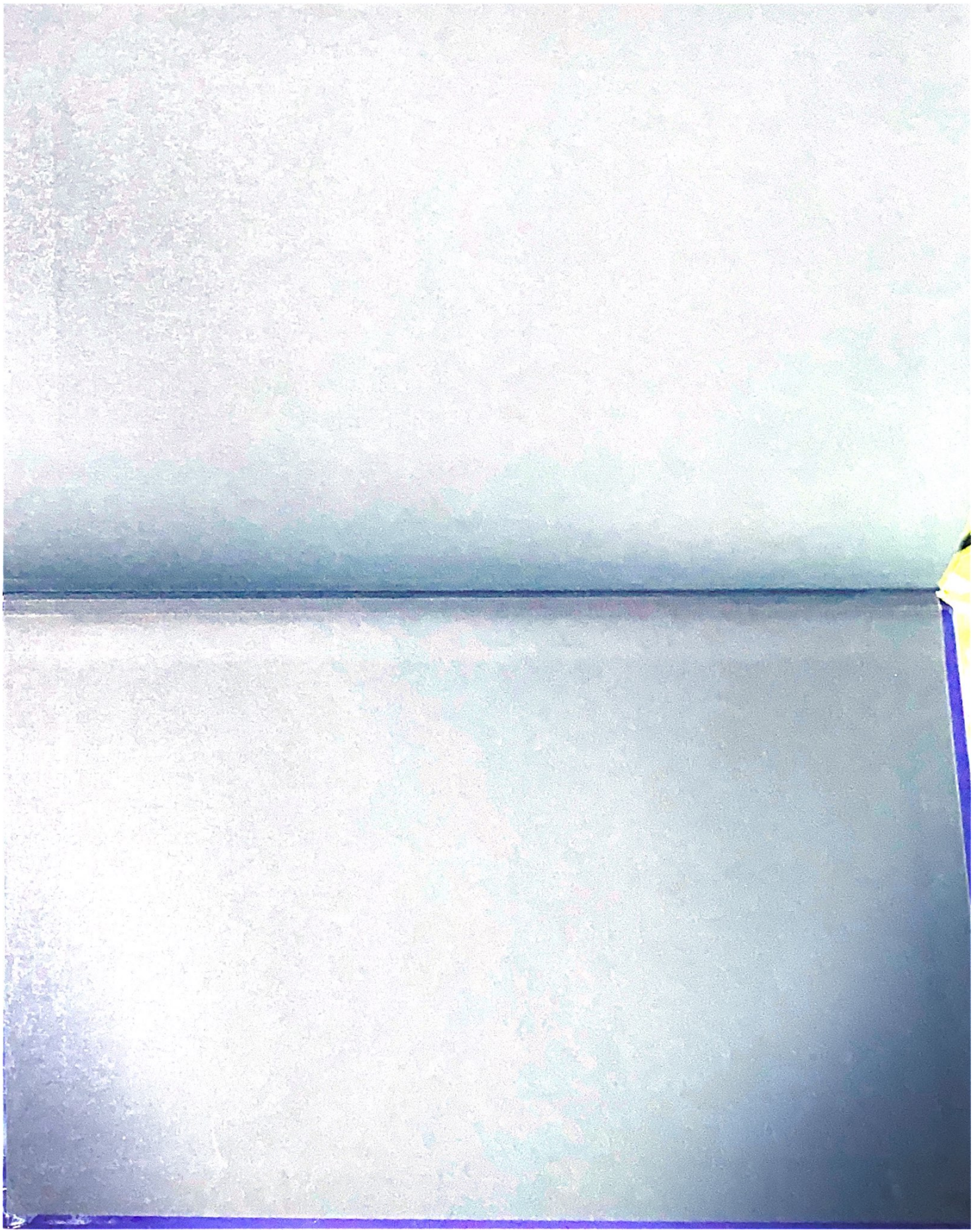
لَا إِلَهَ إِلَّا الله

"There is no God except "

At the conclusion of this work, the teacher should go through the composition [*tarkīb*] of لَا إِلَهَ إِلَّا الله.

Table of Key Terminologies

Term		Definition
Arabic	English	
فَتْحَةٌ ـَ	*Fatḥa*	*Fatḥa* is an Arabic diacritic which pronounces the vowel 'a'.
ضَمَّةٌ ـُ	*Ḍamma*	*Ḍamma* is an Arabic diacritic which pronounces the vowel 'u'.
كَسْرَةٌ ـِ	*Kasra*	*Kasra* is an Arabic diacritic which pronounces the vowel 'i'.
نَصْبٌ / مَنْصُوبٌ	*Naṣab/mansub*	*Naṣab/mansub* denotes that the word is in the state of having a *fatḥa*.
رَفْعٌ / مَرْفُوعٌ	*Raf'/marfūʿ*	*Raf'/marfūʿ* denotes that the word is in the state of having a *ḍamma*.
جَرٌّ / مَجْرُورٌ	*Jarr/majrūr*	*Jarr/majrūr* denotes that the word is in the state of having a *kasra*.
تَنْوِينٌ ـٍ ـٌ ـً	*Tanwīn*	*Tanwīn* is when a double vowel appears. This brings about a final *nūn* sound to the word.
سُكُونٌ ـْ	*Sukūn*	When *sukūn* appears on a letter, it makes that letter silent.
اَلِف كَلِمَةٌ	*Alif kalima*	The first letter in the word stem.
وَاو كَلِمَةٌ	*Wāw kalima*	The second letter in the word stem.
يَا كَلِمَةٌ	*Yā kalima*	The third letter in the word stem.



NAḤW MĪR

Al-Sayyid al-Sharīf ʿAlī b. Muḥammad al-Jurjānī ﵀

THROUGHOUT HISTORY, THOUSANDS OF MUSLIM SCHOLARS [*ʿUlamā'*] in the Indian Sub Continent and Central Asia have commenced their studies with the work *'Naḥw Mīr'*. When study of the Persian language dwindled in India, many scholars took it upon themselves to translate this work into the Urdu language. With the introduction of the *Niẓāmī* Syllabus among English speaking people, the need arose for a simple translation of this concise yet immensely beneficial text. This text is preferred over modern grammar books because of its simplicity and brevity.

Students should not spend more than three months studying this text prior to applying it. Many students lose the zeal to study if they are kept on theoretical Arabic for too long. Therefore, upon completion of this book (within a period of three months), they should begin reading basic Arabic texts, applying the rules learnt in this text.

AL-SAYYID AL-SHARĪF ʿALĪ b. Muḥammad al-Jurjānī ﵀ [740 - 816 AH] was born in the city of Jurjān on the 22ND of Shaʿbān in the year 740 AH. He attained his religious education from the foremost authorities of his time, namely al-ʿAllāma Mubārak Shāh and al-ʿAllāma Akmal al-Dīn Muḥammad b. Maḥmūd al-Bābartī. Under the gurdianship of such reputable luminaries, he became known by two epithets; "*al-Sayyid al-Sanad*" and "*Mīr Sayyid*".

دار الإمام يوسف النبهاني
للنشر والتوزيع والترجمة
DAR AL-IMAM YUSUF AL-NABHANI